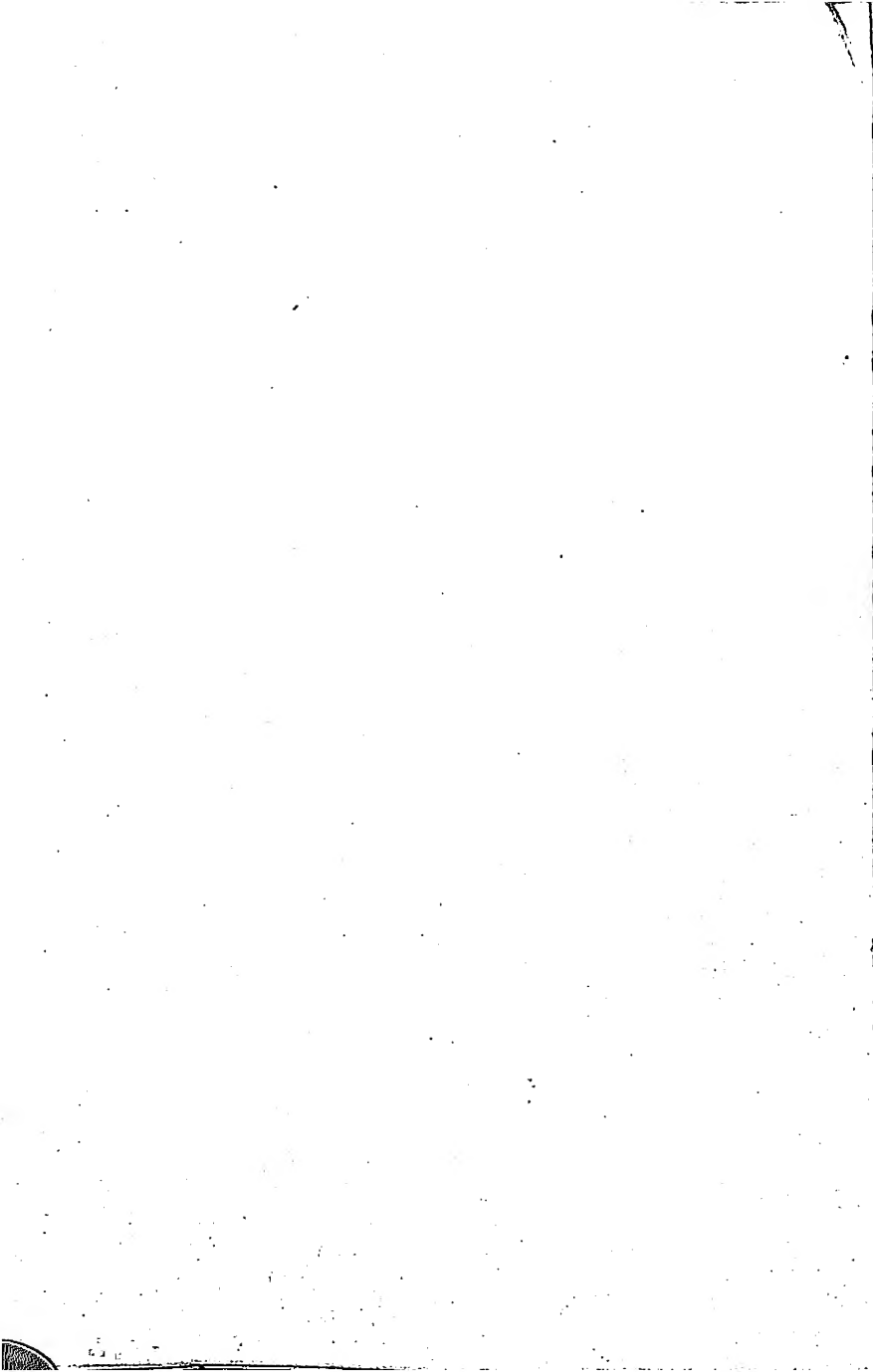


THE PURPORT OF THE GITA





THE PURPORT OF THE GITA



“SRIMAD BHAGAVAD GITA TATPARYA NIRNAYAM”

OF

SRI D, ARUNACHALA SASTRIGAL

rendered into English by

K. N. SUBRAMANIAN



Publishers :

SANNYASINS

SRI GNANANANDA THAPOVANAM

THAPOVANAM - 605756

SOUTH ARCOT DISTRICT—TAMIL NADU

1980

Price Rs 5/-

DEDICATED
TO
SWAMI VIDHYANANDA GIRI
ON
VYASA POURNAMI
27-7-80



**PARAMAHAMSA GNANASADGURU
SRI GNANANANDAGIRI SWAMYAL
THAPOVANAM, THIRUKOILUR (S. A. Dt.)**

13-1
KOVILUUR TAMILNADU INDIA

Publishers' Note

Sri Gnanananda Giri Swaminah, a great Gnana Siddha, belonging to Uttara Amnaya Jyotir Math established by Sri Adi Sankara, after travelling extensively on foot throughout India and the neighbouring countries like Burma and Ceylon sojourned at different places in South India from the turn of the last century. He finally chose to allow an Ashram, Sri Gnanananda Tapovanam to grow around His place of stay on the banks of the river South Pennar near Tirukoilur, a reputed kshetra with a special spiritual splendour of its own, which is further enhanced by its being located within the aura of Arunachala. A true Sadguru abiding in the peaks of spiritual experience, the traditional message of Self-inquiry issues forth from the sage in such pristine purity that its import is always clear and the direction safe and authentic.

As a result of the efforts of His monastic disciples, the second edition of the Tamil work 'Srimad Bhagavad Gita Tatparya Nirnayam' by Brahmasri D. Arunchala Sastrigal was published in 1973 (forty years after the first edition) and offered at the lotus feet of Sadgurudev.

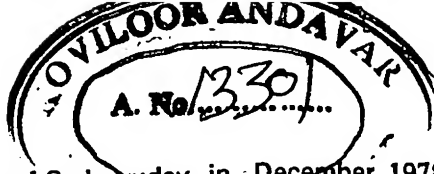
Three years after the Mahasamadhi of their great Master, the second edition of the Tamil translation of Sri Sankara's Bhashya on Srimad Bhagavad Gita by

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Brahmanishta Sri D. Sundararaja Sarma of Periyakulam was published in 1977 by the Sannyasins of Sri Gnana-nanda Thapovanam with the help of a few chartitable institutions and devotees, mainly with a view to make available the true message of the Gita, the Grantha of Jyothir Math, to all aspirants who might not know Sanskrit. This reprint of the elegant and true translation of the Bhashya, brought out seventy years after its first edition, contains a valuable introduction by Sri Vidyananda Giri Swaminah of Tapovanam and a Foreword by Dr. T. M. P. Mahadevan and it has been received very well by all students of Vedanta.

With the sale proceeds of Gita Bhashya and with some additional assistance from devotees, Aitareya Upanishad with Sri Sankara's Bhashya in Sanskrit, its Tamil translation by Sri D. Sundararaja Sarma, and introductory essays by Sri Vidyananda Giri Swaminah and Brahmasri Brantiyankarai S. Subramanya Sastrigal and an appendix containing portions from Anubhutiprakasa of Sri Vidyananda and Brahma Gita in Suta Samhita relevant to the Upanishad, was published and released on Vyasa Poornima in 1978.

Sanatsujatiyam with Sri Sankara's Bhashya in Sanskrit together with the Tamil work by Sri. D. Sundararaja Sarma based on it was released on the occasion of the



fifth Aradhana of Sadgurunudev in December 1978. The book contains useful introductory essays by Sri Vidyananda Giri Swaminah, Panditaraja Veppattur Subramanya Sastrigal and Brahmasri K. S. Venkatarama Sastrigal.

With the above-mentioned three publications, the scheme undertaken in 1977 to reprint the works of Sri D. Sundararaja Sarma was completed. The second edition of Sri Sarma's book on Sri Dakshinamoorthy Stotra and Manasollasa had already been published in 1965 by his disciple Sri C. Y. Nageswara Iyer of Periyakulam.

With the funds available, the second edition of a Tamil book 'Sankara Vedantam', which is the Tamil translation by Prof / V. A. Thyagarajan of the book in English 'Salient features of Sankara Vedanta,' by Sri Sacchidanandendra Saraswati Swaminah of Hole Narsipur was brought out in 1979.

The book 'Srimad Bhagvad Gita Tatparya Nirnayam' by Brahmasri D. Arunachala Sastrigal is very much appreciated as a valuable guide for mumukshus in studying the Gita. Many aspirants have been pressing us to bring out an English translation of the book to make Sri Sastrigal's succinct and masterly analysis of the message of the Gita available to those who do not know Tamil. In response to their request we have published this book

"The Purport of the Gita" which is the English translation of the Tamil work together with an appendix containing excerpts from Sri Sankara's Gita Bhashya and their English translation.

Our Narayanasmaranams to all the institutions and devotees who have helped us in bringing out these Tamil and English publications.

Our Narayanasmaranams to Dr. T. M. P. Mahadevan and T. R. Rajagopala Iyer for their Forewords.

This book is released on the sacred occasion of the seventh Aradhana of Sadguru Sri Gnanananda Giri Swaminah. May His Grace be showered on all !

Krishna Paksha Dwitiya.

Margasirsha month,

Roudri year,

23rd Dec. 1980.

SANNYASINS

SRI GNANANANDA THAPOVANAM

Foreword

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THE PURPORT OF THE GITA—ATMA JNANA

The *Upanishads* are easier to interpret than the *Bhagavad-gita* because the latter is concise and was taught by Sri Krishna on the eve of the battle of Kurukshetra to Arjuna who belonged to the class of aspirants who are active by nature. Even those scholars who are convinced that the *Upanishads* favour Advaita are doubtful about the *Bhagavad-gita* teaching this truth—the truth of non-duality. They are inclined to believe that the *Gita* sponsors a theistic view and emphasises the path of disinterested work (*Karma-yoga*) including devotion to God (*bhakti-yoga*). Even at the time of Sankaracharya many were the views expressed in regard to the purport of the *Gita*. The Great Master observes thus in his introduction to his commentary on the *Gita* : "This *Gita-sastra* is the concise essence of the entire meaning of the *Veda* and is difficult to understand. In order to interpret its meaning many have explained its words and statements in greatly contradictory modes which are so understood by the lay people. Seeing this, I wish to explain briefly the determinative meaning thereof with discrimination.

"Of this *Gita-Sastra* the fruit, in brief, is the supreme good which is of the nature of the absolute cessation of *samsara* along with its cause. And, that is accomplished through the path which is of the nature of Self-knowledge as preceded by the renunciation of all actions."

The main issue about the *Gita*-teaching is : What does it advocate as the means to release? Is it action without attachment to its fruit (*Karma-Phala-tyaga*), or renunciation of all action (*Karma-sannyasa*)? Sri Krishna, it is

true, instructs Arjuna that he should not give up action but should perform his duty without caring for its reward. Ordinarily, action binds an individual all the more and leads him into *samsara* and not out of it. But if it is performed without selfish motive, it will contribute to the purification of the mind, and thus prepare the aspirant to become eligible for the path of Self-knowledge. It is the path of knowledge alone that is the direct means to release. Even some eminent scholars like Lokamanya Bal Gangadhar Tilak who accept that the *Gita* teaches Advaita, insist that non-duality may be realised through the path of selfless action (*Karma-yoga*) also. But such a view involves a self-contradiction. *Karma* even *nishkama-karma* is not possible without the sense of egoity, i.e. the identification of the Self with doership, and as long as there is doership there will be no destruction of ignorance. Action does not merely consist in the movement of the body. The body may be in motion; and yet if there is no false identification, it is no action at all. Action in the sense we have defined cannot be the means to release, because it can lead to one of the four results: origination (*utpatti*), attainment (*prapti*), transformation (*vikara*), and purification (*samskara*). The supreme Self which is the goal does not fall into any of these four categories of results. It is eternal and therefore what is not originated; it is ever attained; it is immutable and it is always pure. And so, action cannot be the means to release. The direct means is *jñāna* because knowledge does not produce any new result, it only reveals what is eternally there. The Reality which is the Self is the determinant of *jñāna* while *karma* depends upon the agent. But it does not follow that *karma-yoga* is of no use at all. As already indicated, it is helpful in

making the aspirant eligible for *jnana-yoga* by cleansing his mind. It is with a pure mind that one should start Self-inquiry, which will lead to the destruction of the mind and its cause ignorance, leaving the self alone as the Self-luminous Reality. What is called *moksha* is nothing but the supreme Self.

Sri D. Arunachala Sastrigal was an erudite scholar and an authentic and lucid exponent of Advaita. The series of discourses that he gave on the *Bhagavad-gita* used to attract sincere souls who could understand the purport of the scripture with the Sastrigal as their guide. He wrote a book in Tamil *Srimat Bhagavad Gita Tatparya Nirnayam* in which he sets forth the purport of the *Gita* as expounded by Sri Sankaracharya in his *Bhashya*. He shows by quoting and explaining the relevant verses from the *Gita* itself how it teaches that *jnana-yoga* is the direct means to release. In the course of his exposition he gives also an indication of the theme of each of the eighteen chapters. This book had been long out of print. The second edition thereof was published in 1978 by the Sannyasins of Sri Gnanananda Tapovanam. The present publication is an English rendering of the book by Sri K.N. Subramanian. The translation is faithful and clear, and would benefit those who know English and cannot read the original.

In order to determine the purport of a text six marks of interpretation (*shadlinga*) are formulated by the Mimamsakas. These very same marks may be applied for understanding the purport of any text. In Vedanta, by making use of these marks it is shown that Advaita is the purport of the *Upanishads*, the *Brahma-sutra* and the *Bhagavad-gita*. Sri Arunachala Sastrigal employs the

shad-lingas to determine the purport of the *Bhagavad-gita* as teaching jnana as the path to *moksha*. There is a small error in the enumeration of these marks, which I think is due to oversight, what the translator refers to as the six criteria (p. 50) are mentioned as follows: Introduction, conclusion, praise, originality, repetition and result. Introduction and conclusion constitute one criterion. They are not two. What has been omitted from this list is intelligibility in the light of reasoning. The separation of the first criterion into two and the deletion of 'reasoning' are found in the original itself.

The marks determinative of purport are : the harmony of the initial and concluding passages (*upakrama-upasamhara*) repetition (*abhyasa*) novelty (*apurvata*), fruitfulness (*phala*), glorification by eulogistic passages or condemnation by deprecatory passages (*arthavada*) and intelligibility in the light of reasoning (*upapatti*).

This is a venial error which may be rectified easily in the next edition.

As I have already stated, this English translation of Sri K. N. Subramanian of Sri D. Arunachala Sastrigal's exposition of the purport of the *Gita* will be profoundly helpful to those who desire to understand the teaching of the Song Celestial, but who do not know Tamil.

The Sannyasins of Gnanananda Tapovanam are doing a great service to students of Vedanta by republishing valuable Advaita works which are out of print.

Madras,
14-12-1980

T. M. P. MAHADEVAN

Preface to the Translation

Srimad Bhagawad Gita is the most popular Hindu scriptural text and yet it is true that no book on earth has suffered at human hands more than the Gita. Every Hindu school of philosophy claims it as justifying its philosophic conceptions and thus the Gita has been made to support opposite extremes by different persons. This predicament was there even at the time of Sankara, and to enable the people to know the heart of the Gita without difficulty, he wrote a commentary that is consistent and in line with the tenor of the Upanishads.

The revered scholar Brahmasri D. Arunachala Sastrigal wrote a short and succinct exposition of the main teaching of the Gita in Tamil under the title "Srimad Bhagawad Gita Tatparya Nirnayam" (ஸ்ரீமத் பகவத் கீதா தாத்பர்ய நிர்ணயம்). The terse work was probably written in circumstances when he could only refer to the salient ideas and not sufficiently explain them. The purport of the Gita has been shown by him to lie in the teaching of Jnanam (Knowledge) as the means to Liberation, which is abidance in non-dual Brahman. The author has cited authority from the Gita itself for all the essential Advaitic ideas. The exposition will be found to be interesting, consistent, scholarly and also of practical use by those who can give it careful study.

A select number of important passages from the Gita-Bashya of Sri Sankara has also been appended to the work

I am indebted to Sri T.R. Rajagopala Iyer, a profound scholar, who has kindly chosen to bless this work with a suitable Foreword.

This English book is dedicated to Swami Vidhyananda Giri at whose behest the translation was undertaken.

K. N. SUBRAMANIAN

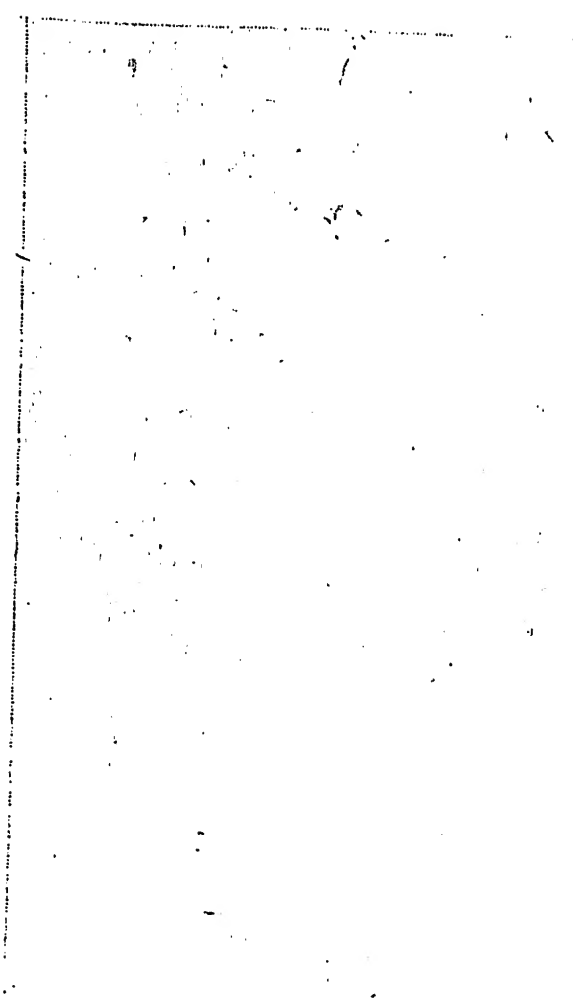
Introduction

(BY THE AUTHOR)

The Bhagavad Gita is a great and authoritative scriptural work. It contains the gist of the entire Vedas. All aspirants for liberation are eligible for the study of this work. Many persons professing faith in the Hindu Religion have commented upon this text. Those who believe that liberation is the attainment of a celestial world interpret that in as much as attainment is a result of Karma, the Gita teaches the performance of Karma, which is of the form of worship of the Lord, as a means to liberation. "The world brought into being through Karma definitely perishes. Therefore attainment of a celestial world is not liberation. If bondage is real, then release from it is not attainable. If liberation is not an ever accomplished fact, it can not be eternal. Hence bondage is an illusory projection. When through Vidya, Avidya gets destroyed, the ever existent liberation manifests itself". Persons who hold this view interpret the Gita as teaching Jnanam. Some modern scholars, however, believing that 'performance of Karmas appropriate to caste is what constitutes bondage and release from such Karmas is liberation', interpret the Gita as teaching *performance of wordly activity*. By and large, people, because of reluctance towards performance of (ordained) Karmas and also out of regard for the English language, do not care to reflect what relevance is there in the modern commentaries on the Gita, cite the Gita as authority for non-performance, of (ordained) karmas and thus swerving from their performance, they want to conform to the line of modern commentaries. Some enlightened men, getting perplexed by the existence of many interpretations of this text may be eager to know what is the real purport of the Gita. This small work is composed to enable these persons to ascertain with ease the teaching of the Gita.



ப்ரஹ்மஜீ D. அருணாசல சாஸ்த்ரிகள்



הנהגת המוסדות הממשלתיים והמחוקקת

Foreword

When I took to a regular and systematic study of Sanskrit according to sampradaya or tradition, I did not feel much misgiving or difficulty with regard to the Upanishads or the Brahma Sutras, but only in connection with the Gita. The great Sankara himself voiced the need for a reliable guide. It has been my good fortune to hear the Bhagavatham and Ramayanam expounded by one of the greatest pravachanakarthas of recent times, the great Mayuram (Thevangudy) Sivaramakrishna Sastrigal. He was one of the most analytical of intellects I have come across and I wanted to get a resume of the Gita from him. He said that he would oblige me, but that never came to pass. When the Editor of the Gnana Prabha wrote to me that he was going in for a translation of the present book "Srimad Bhagavad Gita Tatparya Nirnayam" by Pundit Arunachala Sastrigal, I concluded immediately that, with his unerring critical judgement, the book must be a worthwhile one. The book "did appear so fair to fond imagination and dost rival by light of day her delicate creation." I had the benefit of going through this short book of 108 pages and I have no hesitation in declaring that it is the best book on the Gita I have come across.

(1) The merits of the book are obvious and will strike every reader. It ends on this note, "Hence, it is

a statement of temerity to make that the Gita was intended to teach Karma and especially laukika or secular karma. At the end Shri Krishna has stated, "My votary knows Me fully by Bhakthi". What is that Bhakthi? It is that fourth kind which is the same as Jnanam. Hence the aim and significance of the Gita is only in Jnanam. This is the conclusion of great scholars" (2) The work is a highly sastraic one which ably develops and sustains the above thesis (3) A facile and popular division of the Gita has been into three Shadkams—the Karma one at the beginning, the Bhakthi one in the middle and the Jnana one at the end. Where and how this classification started, it is not known; It has no basis in the Gita itself, which declares categorically "In this world, I have adumbrated two Nishtas or courses of life in days of yore, Jnana Yoga for Sankyas and Karma Yoga for Yogins" (Gita 3-3) The author takes us painstakingly and meticulously through all the Adhyayas, (4) One word of praise for the quotations. They are highly apt, apposite and clinching. (5) The author raises at P. 16 the question of "Who in bondage and who is the free soul?" Sankara has set it forth in a classical portion of his Gita Bashya. (6) The third Adhyaya which tests the scope and the significance of a book by applying the six lingas laid down by the Exegist Jaimini, is a great chapter and stands irrefutable and clinching in the book. (7) One other recurring error into which readers of the Gita easily

fall into, is the concept of varna in the work. Swami Krishnananda has animadverted in his lectures on the Gita about the total wrong translation of the word as caste. It means group or class. The subject is scientifically and sastraically dealt with in pages 84 to 87.

It is difficult to translate a book written in the old sastric manner, but Sri. K.N. Subramanian has done it very well. What is the result of his translation? A book which was read only by a handful of Gita readers has now attained an international status as conveying the profound and authentic voice of a learned pundit. We have no doubt that the book will be welcomed and acclaimed as a great and outstanding exposition of the Gita.

T. R. RAJAGOPALA IYER.

THE PURPORT OF THE GITA

CHAPTER—I

यदालोकादन्तर्बहिरपि च लोको वितिमिरो

न मञ्ज्वा यस्य त्रिजगति न शाणो न च खनिः ।

यतन्ते चैकान्तं रहसि यतयो यत्प्रणयिनो

नमस्तस्मै स्वस्मै निगमशिखरोत्तंसमणये ॥

Obeisance to the jewel of Vedanta (Siva), which is the Same as Self, which by its effulgence illumines the world within and without, and for which there are neither a touchstone (to whet) nor a box in the three worlds (to conceal) nor a mine (to dig from) and which Sages, with devotion, seek to intuit within in seclusion (This verse is attributed to Sankara in 'Madhaviya Sankara Vijaya').

All living beings in the world always desire to be happy and do not ever want to experience misery. Happiness is the condition of mind in its expansive form. Misery is the condition of mind in its constrictive form. Happiness results from past acts of merit (punya). Misery results from past acts of sin (Papa). Merit (punya) is an unseen property that arises as a result of proper

performance of ordained duties and abides in the mind. Sin (papa) is an unseen property that arises as a result of performance of forbidden acts and abides in the mind. Prarabdha is that portion of past Karma that is responsible for the present birth. As the very incidence of birth determines the nature of countless experiences, the punya and papa belonging to Prarabdha itself should be held to be the chief causes for the nature of the seat of happiness (bogatathanam-body), means of happiness (bogasadhanam - objects of enjoyment) and the resultant happiness and sorrow (Sukha and Dukka-mental experiences). It is not possible through individual effort to obstruct the prarabdha from yielding its result. One cannot cause either sorrow or happiness to another. One cannot also through great care either avoid misery destined to be experienced by him or create happiness for oneself. Any man must necessarily experience either happiness or misery in accordance with the prarabdha.

सुखस्य दुःखस्य न कोऽपि दाता परो ददातीति कुबुद्धिरेषा ।
अहं करोमीति वृथाभिमानः स्वकर्मसूत्रग्रथितो हि लोकः ॥

(No one else confers happiness or misery; it is a false view to think that another causes these. It is a vain imagination to think that I am the agent of them. The world spins (like a toy) by the force of the twine of past Karma).

Individual effort, however, is useful for doing either meritorious deeds and earning a noble birth or sinful deeds and suffering a degraded birth. Prarabdha is called as 'Vidhi' (destiny). and individual effort is called as 'Mathi' (intellect). The adage "Even if one conquers Mathi, One cannot conquer Vidhi" (மதியை வென்றாலும் விதியை வெல்ல முடியாது.) illustrates the above-mentioned view. Despite so, people generally have a tendency to excuse themselves away by trying to prevent happiness and misery which must necessarily be experienced and by desisting from punya and papa which they attribute to destiny. In their case the adage should be "Even if Vidhi is conquered, Mathi can not be". Those who strive to attain happiness either for themselves or others will realise, if they reflect for a little while, that "Sukha and Dukka are not dependent on us, but on Punya and Papa". If it is possible to prevent the experience of misery, which is the result of papa, Nala, Harischandra and Yudhishtira would not have undergone misery. If it is possible to create happiness through individual effort, intelligent men would not have failed to achieve it. Hence punya is responsible for sukha and papa for dukka.

(2) Karma cannot be the means for attainment of eternal beatitude.

It is not possible to attain permanent beatitude by the means of avoiding all prohibited acts and performing all the ordained acts.

For all acts are tainted only.

सर्वारम्भा हि दोषेण धूमेनाग्निरिवावृताः । (18-48)

(All deeds really are tainted by blemishes, as fire is by smoke).

Karma is characterised by three blemishes-impurity, perishability and surpassability. Impurity is caused by the sin of things like harmfulness (as in the sacrifice of cow). Perishability is extinction. Surpassability is the existence of something superior to it. Maharishi Jaimini also has stated that there is an element of sin even in righteous deeds.

स्वल्पस्संकरः सुपरिहरः; अथवा सप्रत्यवमर्शः ।

[There exists a little sin but it can be annulled through propitiatory rites or endured].

क्षीणे पुण्ये मर्त्यलोकं विशन्ति । (9-21)

[After the merit has been spent away, (they) enter the world of men].

From this statement it is obvious that there is perishability. Karmas vary in nature, as great and small and so there is surpassability.

न्यूनसंपदं हि पुरुषम् अधिकसंपत् दुःखाकरोति ।

[Superior riches cause sorrow to the one, who is less rich].

This makes it clear that existence of a greater thing can cause sorrow.

Therefore happiness or beatitude unassociated with sorrow, which people aspire for, is not attained through deeds.

3) Jnanam (Knowledge) is the means of Beatitude. This is the purport of the Gita.

If it is asked whether there is no means to beatitude, it may be replied that only to reveal the means, Gita has come into existence. Jnanam (knowledge) is the means. That arises only through enquiry pursued under the guidance of a Guru. For knowledge to arise the mind must be in pure condition. Only if Karma is performed without desire for fruits, the mind becomes pure. 2 Bhakthi (Devotion) also forms part of Karma. Karma, performed with desire for fruit, contributes to bondage. Only these truths have been described at length in the eighteen chapters of Gita.

4) What is Jnanam (knowledge)?

Jnanam is that which pertains to field (kshetra) and its knower (kshetrajna)

क्षेत्रक्षेत्रज्ञयोर्ज्ञानं यत्तज्ज्ञानं मतं मम । (13-2)

(My opinion is: that is Knowledge which pertains to field and its knower)

Kshetram (field) is object. Kshetrajna (knower of the field) is seer.

In the following verses of the same chapter what is kshetram is explained.

महाभूतान्यहंकारो बुद्धिरव्यक्तमेव च ।

इन्द्रियाणि दशैकं च पञ्च चेन्द्रियगोचराः ॥

इच्छा द्वेषः सुखं दुःखं संघातश्च तना धृतिः ।

एतत्क्षेत्रं समासेन सविकारमुदाहृतम् ॥ (13-5,6)

Five subtle elements, Ego (Ahamkara), Intellect (Buddhi), the unmanifest (prakriti), ten sense organs and five sense objects, desire, hatred, pleasure, pain, the aggregate (Sangatha) sentience, resolve—all these are stated in brief to be the field (Kshetram) and its modifications.

Kshetrajna (knower is referred to as one who is to be known (Jneyam) and has been described in the following verses.

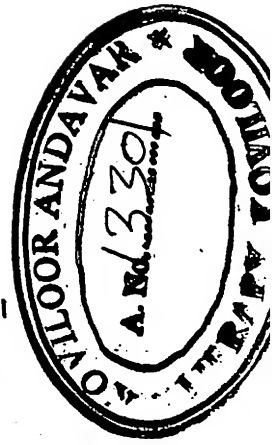
ज्ञेयं यत्तत् प्रवक्ष्यामि यज्ज्ञात्वामृतमश्नुते ।

अनादिमत् परं ब्रह्म न सत्तन्नासदुच्यते ।

सर्वतः पाणिपादं तत् सर्वतोक्षिशिरोमुखम् ।

सर्वतः श्रुतिमल्लोके सर्वमावृत्य तिष्ठति ॥

सर्वेन्द्रियगुणाभासं सर्वेन्द्रियविवर्जितम् ।
 असक्तं सर्वभृच्चैव निर्गुणं गुणभोक्तृ च ॥
 बहिरन्तश्च भूतानामचरं चरमेव च ।
 सूक्ष्मत्वात्तदविज्ञेयं दूरस्थं चान्तिके च तत् ॥
 अविभक्तं च भूतेषु विभक्तमिव च स्थितम् ।
 भूतभर्तृ च तज्ज्ञेयं ग्रसिष्णु प्रभविष्णु च ॥
 ज्योतिषामपि तज्ज्योतिस्तमसः परमुच्यते ।
 ज्ञानं ज्ञेयं ज्ञानगम्यं हृदि सर्वस्य धिष्ठितम् ॥ (13-12-17)



I shall describe that which is to be known and knowing which one attains liberation. The Brahman which has no beginning is neither existent nor non-existent. It has hands, feet, eyes, heads, mouths, ears on all sides and stands pervading everything. It appears to be associated with all sense organs and their activities, but is without the sense organs; it is detached but supports the entire universe; it is without attributes but is an enjoyer of attributes by illumining them within. It pervades all the beings within and without; it is both the sentient and insentient world; it is subtle and so incomprehensible (for the indiscriminating one) and so, as if, at great distance and (for the discriminating) is as if very near. It is one but appears as manifold object. It supports the elements, creates them and destroys them. It is the illuminer of even the luminous bodies and is beyond the realm of darkness (ignorance). It is knowledge, and the

object of knowledge and it is reached through knowledge and it abides in the heart of everyone.

Explanation (Query) : The Lord affirmed that he would expound the Jneyam (the knowledge) but has described it as "It is neither existent nor nonexistent." It is incongruous. Because that which is stated to be not existent must be nonexistent. If it is not also non-existent, there is incongruity. Further how can the jneyam (knowable) be stated to have been described by such means?

(Reply) : In the world that which can be perceived by senses is stated to be either existent or non-existent. But the jneyam (knowable) being subtle and so unperceivable by senses, cannot be stated to be either existent or non-existent. If it is so, how is the existence of jneyam to be determined? All the living beings in the world go about performing all activities through their senses only because of the existence of Paramatma, the Jneyam (Knowable). If the organs of knowledge convey knowledge about objects, it is because of the contact of the mind. The function of the mind is inspired by Vijnana-atma (consciousness reflected in the intellect). The consciousness reflected in the intellect (Vijnanatma) requires bare consciousness (samanya jnanam) for its rise. The knowledge belonging to the intellect has origin (i. e. beginning) and so it is dependent on the Knowable (Jneyam) which

has no beginning (ie. ever-existent) and which is quiescence and mere consciousness (chinmatram). If there is no quiescent consciousness (Jneyam) there is no reflected consciousness (Samanya Jnanam). If there is no reflected consciousness there cannot be distinct self consciousness (Vijnanam). If there is no vijnanam, there can not be mind. If there is no mind, there can not be senses. If there are no senses, there cannot be perception of objects. We perceive the organs of action like hands and feet and see them engaged in action. Therefore, it stands established that there is a quiescent conscious principle, which is the knowable, (Jneyam). In as much as the Supreme Self, the knowable, is perceived through the adjunct (upadi) of field Kshetram). He is known as Kshetrajna (knower of the field).

The universe is superimposed on the knowable, the Supreme Self.

नाधिष्ठानाद्विषयताऽऽरोपितस्य ।

[The Superimposed object is not different from the substrate].

Following the above rule all the physical limbs like hands, feet etc. Have been falsely attributed to the knowable Supreme Self.

आरोपितं नाश्रयदूषकं भवेत् ।

[The substrate is not defiled by the superimposed].
Following this rule, in the statement

न सत्तन्नासदुच्यते ।

the superimposed object is negated.

अध्यारोपापवादाभ्यां निष्प्रपञ्चं प्रपञ्च्यते ।

Those who have known the Vedantic tradition (sampradaya) have declared : "By the process of superimposition and negation the knowable Supreme Self which is devoid of universe is clearly taught".

Thus in the verses which describe the nature of the knowable Supreme, certain attributes refer to superimposed aspects and certain attributes refer to their negation. If superimposed attributes alone are referred to, the Supreme Self will be understood to be in the form of the world. *The illusory nature of the world will not get established.* If negation alone is made, then also the illusory nature of world will not be established. Supreme Self will be taken to be distinct and different from the world. This does not preclude the existence of world (elsewhere) .. *So the falsity of the world will be established only by precluding the separate existence of the world through the affirmation, "The world is Self"*

and by negation 'The Self is distinct from the illusory world'. Only if the falsity of the world is established, sense of difference will disappear. Only if the sense of difference disappears, the notion of desirable and undesirable will disappear. Only if these two disappear, action and renunciation (pravritti and nivritti) will cease to exist. Only if Karma ceases to be there, the transmigratory life (samsara) caused by Karma will cease. To remain unassociated with samsara is liberation. Hence when God, who is the Supreme Self refers to Himself in the statement, 'I am all this world' He resorts to superimposition and in the statement 'I am distinct from the world,' resorts to negation. In this place also both superimposition and negation have been shown by Him.

In the following verse, it has been stated that he who knows this Supreme self (Jneyam) becomes liberated.

इति क्षेत्रं तथा ज्ञानं ज्ञेयं चोक्तं समासतः ।

मद्भक्त एतद्विज्ञाय मद्भावायोपपद्यते ॥ (13-18)

Thus have been described briefly field (Kshetram) knowledge (Jnanam) and knowable (Jneyam). My devotee knowing this attains My form.

In the seventh chapter of Gita two kinds of prakriti (Para Prakriti and Apra Prakriti-Higher and Lower

primordial matter) have been mentioned. The *apara prakriti* has been divided into eight parts. It is this which has been referred to as *Kshetram* (field). The term *para prakriti* which denotes *Jiva* (in chapter 7) refer, to *kshetrajna* only. When the Lord's *apara prakriti* assumes the manifold aggregate of cause and effect He, in His intrinsic form as *Kshetrajna* (knower), illumines as the witness of all the intellects and their modifications. It is Lord who remains as the Seer (*draṣṭa*) in all the living beings.

नान्योऽस्तोऽस्ति द्रष्टा ।

There is no other seer than Him.

The apara prakriti too is not different from the Lord. If it is different, He can not abide (as antaryami) in the world which originates in prakriti.

न तदस्ति विना यत् स्यान्मया भूतं चराचरम् । (10-39)

[There is nothing...either sentient or insentient— which is not in Me.]

Thus the Lord has said that He pervades everything. Hence *apara prakriti* is not apart from the Supreme Self. If the higher *prakriti* as well as the lower *prakriti* happen to be only the Supreme Self, how can there exist distinction between the higher and lower *prakriti* and

between the drashta (Seer) and the drisyam (object)? Though kshetram is also the Supreme Being; it is a dissimilar category. On the other hand, kshetrajna (Seer) is similar in nature. In the case of akasa (space), pot which is a product of akasa is dissimilar. Though pot is dissimilar to akasa, in as much as it is a product of akasa, it is akasa only.

आत्मा ह्याकाशवज्जीवेघटाकाशैरिवोदितः ।

घटादिवच्च संघातेर्जातावेतन्निदर्शनम् ॥ (मां-का-3-3)

Self is like space (akasa). Individual souls (Jivas) are like spaces inside jars. The aggregates of body are like the jars (ie. they are the products of Self and space respectively). This is the example in regard to creation.

It is because of the existence of 'similar' (salakshana) akasa in dissimilar (vilakshana) pot, it is possible for us to make use of it for purposes of bringing water. Even so, because of the union of 'dissimilar' (vilakshana) aggregate of body and 'similar' (salakshana) kshetrajna (knower) worldly activities ensue.

5) The lower prakriti of the Supreme Self and its products;

The lower prakriti (Apara prakriti) of the Supreme Self has the three attributes, Sattvam, Rajas and Tamas

All the three remain in union. One may be dominant and the other two subordinate. It is the variation in their proportion that is the cause for the world comprising of akasa and other elements in their subtle and gross forms. From the sattvic aspect in different subtle elements like akasa, five senses of knowledge have separately come into existence and from the sattvic aspect of subtle elements in combined form, antahkaranam has been formed. Similarly from the Rajasic aspect of different elements, five organs of action and from the Rajasic aspect of elements in combined form, five vital airs have come into existence. The five subtle elements by the process of quintuplication (panchikaranam) have become the gross elements. From the gross elements, the gross body has been formed. The five senses of knowledge, the five vital airs and the inner organ (antahkaranam) together constitute the subtle body (linga sarira). This subtle body is ever supported by the gross body. According to punya and papa, it travels to different worlds and acquires superior or inferior gross bodies. As there is death for the gross body there is no death for this subtle body. But it gets destroyed when jnanam (knowledge) dawns. That is, it will disintegrate into various elements and join their respective kind. The gross and the subtle body supported by it combine together and is known as the aggregate (sangatha) and the field (kshetram). The fields are many but the knower who illumines them is only the same Supreme Self.

क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु भारत । (13-2)

Oh Bharata : Know the knower in the several fields to be Myself.

एको देवः सर्वभूतेषु गूढः ।

[One Lord remains concealed in all beings.]

The vital air (prana) in the subtle body (linga sarira) lends vitality to the senses of knowledge sense organs of action and the mind. It is also useful in the act of leaving one body and taking another. The organs of action perform action. The senses of knowledge convey knowledge about the five objects like form etc. The internal organ assumes four forms called Manas, Buddhi, Chittha and Ahamkara. In it abides the unseen property (adhrishtam) concerning punya and papa done before, samskaras that propel a man into right and wrong courses of action and other samskaras pertaining to knowledge. The factors responsible for bondage, viz. doership and other attributes of samsara, are also lodged in it. While the individual soul is really the Supreme Self and the knower, without being aware of it, he takes upon himself the attributes of the internal organs and becomes a bound soul (samsari).

6) How does one get released from bondage?

The seeker must enquire into the first six chapters of the Gita under the guidance of a guru and discriminate the Self, which is mere consciousness, from the psycho-physical aggregate; must enquire into the next six chapters under the guidance of a guru and understand that although the world characterised by falsity, inertness and sorrow is dissimilar to the Supreme Being, yet, as pot that is dissimilar to clay is nothing but clay, so the (dissimilar) world is nothing but Existence, Consciousness and Bliss, which the Supreme Being, is and there is no such thing as the world and it is mere appearance as in the case of a pot; must enquire into the last six chapters and understand that the Supreme Self which is nothing but Consciousness is only the Self which is also mere Consciousness and then he will intuit 'There is never anything apart from Self which is mere Consciousness; I am ever a liberated being even as a safe man, who dreams that while walking he has been waylaid and beaten by thieves, realises in waking 'I am ever safe. I never walked on the road nor was ever beaten by thieves. I have been in the same secure condition always as I am now.'

7) Who is in bondage?

In the third sloka of 13th chapter of the Gita, the Lord says that he will expound the glory of Kshetrajna (Knower) and has proceeded to describe in six verses from 12 to 17 the Supreme Self. From this also, it is clear that the

Kshetrajna (Knower of the field) is only the ~~Supreme~~ Self (Paramatma). If the Kshetrajna is the Supreme Self, which is ever free, who then is really in bondage? Kshetrajna himself appears to be, as if in bondage, when the seer (drashta) takes on himself the qualities of the field, which is object (drisyam) on account of avidya (ignorance). When through Vidya (knowledge) the qualities of the kshetram are distinguished and separated, the same Kshetrajna becomes the Supreme Being which is ever free.⁽¹⁹⁾ The object which was seen in a different way because of the defect in the eye is seen as it is, when the defect of the eye has disappeared. It is a fact borne out by experience that only ignorance, nescience is responsible for attributing to the seer the qualities of the seen and to the seen the qualities of the seer. It is really ignorance to see a doll made of sugar as a doll and not as sweet sugar. *Even so to perceive the world of which the material cause is the Supreme Self which is Existence, Consciousness and Bliss, as world, as kshetram instead of as Supreme Self, is merely ignorance.* It is this nonapprehension that is termed as avidya. Bondage (samsara) arises because kshetram which is dissimilar to Supreme Being is perceived as such and its qualities are transformed to Kshetrajna, the Knower. This fact has been made clear by the Lord in the following verses :

पुरुषः प्रकृतिस्थो हि भुङ्क्ते प्रकृतिजान् गुणान् ।

कारणं गुणसङ्गोऽस्य सदसद्योनिजन्मसु ॥ (13-21)

यावत् संजायते किञ्चित् सत्त्वं स्थावरजङ्गमम् ।

क्षेत्रक्षेत्रज्ञसंयोगात्तद्विद्धि भरतर्षभ ॥ (13-26)

(The Supreme-Being by identifying with prakriti enjoys the objects born out of prakriti. His birth in worthy and unworthy forms is due to this identification with the three attributes. Oh Arjuna! know that what-ever entity whether sentient or insentient, comes into being, owes its origin to the union of kshetram and Kshetrajna).

It is improper to ask to whom does this avidya (nescience) the cause of all misery, belong? He who is in bondage has this avidya. Following the maxim that 'there cannot be any, doubt about what is experienced' only a man experiencing avidya puts the question "to whom does avidya belong" Otherwise why should he put the question? If he is a liberated being, in as much as avidya with its product (samsara) has been destroyed, the question does not have genesis.

स्वप्नकाशे कुतोऽविद्या तां विना कथमावृतिः ।

इत्यादितर्कजालानि स्वानुभूतिर्गसत्यसी ॥ (चित्रदीपम्-28)

How can nescience (avidya) arise in the self-luminous Self? How is the Self veiled without nescience? All these irrational queries Self-realisation swallows away.

Thus, all irrational questionings ⁽¹⁴⁾ have been refuted by Sri Vidyanarany in this Sloka in 'Panchadasi'.

8) Method of knowing the Supreme Self :

The entire world beginning with the ego is only the Supreme Self, but yet the Supreme Self can be realised only through the knowledge of identity of the Kshetrajna and the Paramatma. To a man who wants to know the nature of cotton, we remove the covering cloth which is itself made of cotton, and show the cotton within; even so, the scripture reveals the Paramatma as non-different from Kshetrajna lying hidden amidst the panchakoshas (five sheaths) by removing them.

An elderly man sees the same sugar-candy which the child sees. But there is difference in their knowledge of it. The child does not notice the sugar but looks at it as sweet candy. That is why, the child cries for sugar-candy, even though sugar is available at home. The elderly man, however, thinks, "sweet candy is nothing but sugar. There is no such thing as candy. Sugar is already available with us" and so does not take note of the candy. Likewise ignorant, indiscriminating men take the world to be some real thing and entertain likes and dislikes. The Jnani (man of wisdom) takes the world to be mere Existence and ignores the manifold of names and forms. *Since Existence constitutes the very nature or Kshetrajna it is ever attained (i.e. it is ever his own)* and he does not entertain any desire towards the world which is a non-existent.

These facts are made clear in the following verses of 2nd chapter of Gita.

नासतो विद्यते भावो नाभावो विद्यते सतः ।

उभयोरपि दृष्टोऽन्तस्त्वनयोस्तत्त्वदर्शिभिः ॥

अविनाशि तु तद्विद्धि येन सर्वमिदं ततम् ।

विनाशमव्ययस्यास्य न कश्चित् कर्तुमर्हति ॥

अन्तवन्त इमे देहा नित्यस्योक्ताः शरीरिणः ।

अनाशिनोऽप्रमेयस्य तस्माद्युध्यस्व भारत ॥ (2-16-18)

[That which is non-existent can never have existence, that which is existent can never have non-existence. By the knower of Truth, the nature of both has been understood.]

Know that to be indestructible by which is pervaded all these. None can bring about destruction to the immutable.

These bodies of the eternal, indestructible unknowable soul (indweller in body) are stated to be perishable. Oh Arjuna! therefore fight!

By perceiving the sugar in the candy we decide that the candy is nothing but sugar. Even so, is it not necessary that we should perceive the world to be mere Existence,

which is Paramatma before deciding that the world is Paramatma? That which is mere existence can not be indicated through word. Nor can it be cognised through mind. So how is existence ascertained? It is by this means—though existence cannot be indicated through word, it is pointed out by means of negation of the non-existent. Mind also, though cannot directly cognise the existent can be restrained from cognising the non-existent (i.e. false objects) and in this quiescent condition of mind, the self-luminous Kshetrajna the Existent reveals Himself.⁽²⁴⁾ Through the help of this rejection, the Existent is ascertained, even as we decide the existence of the head on the neck with the help of its reflection in the mirror. The Lord's view is that what is non-existent is ever non-existent. It can never be existent and this has been made perfectly clear in verse 16 of chapter 2 of Gita. The Prakriti made up of the three attributes and its products are characterised by destruction and so they are non-existent (asat).

Thus jnanam (wisdom) is ascertaining that the world is non-existent in the past, present and future, and its substrate the Existent the Paramatma, is the same as Kshetrajna, the Self-

9. Means for the attainment of Knowledge :

The aforesaid jnanam (wisdom) is attained only if the means for the attainment of jnanam mentioned in the following verses are present.

अमानित्वमदम्भित्वमहिंसा क्षान्तिरार्जवम् ।
आचार्योपासनं शौचं स्थैर्यमात्मविनिग्रहः ॥

इन्द्रियार्थेषु वैराग्यमनहंकार एव च ।
जन्ममृत्युजराव्याधिदुःखदोषानुदर्शनम् ॥

असक्तिरनभिष्वङ्गः पुत्रदारगृहादिषु ।
नित्यं च समचित्तत्वमिष्टानिष्टोपपत्तिषु ॥

मयि चानन्ययोगेन भक्तिरव्यभिचारिणी ।
विविक्तदेशसेवित्वमरतिर्जनसंसदि ॥

अध्यात्मज्ञाननित्यत्वं तत्त्वज्ञानार्थदर्शनम् ।
एतज्ज्ञानमिति प्रोक्तमज्ञानं यदतोऽन्यथा ॥ (13-7-11)

Absence of self-regarding and vanity, non-harmfulness, fortitude, rectitude, devotion to Guru, inner and outer purity, firmness, disciplining of senses and directing them in the right path, non-attachment to sense-objects, egolessness, perception of the blemishes in birth, death, old age, disease, and pain, dispassion, non-identification with son, wife and home, equipoise in all circumstances of pleasant and unpleasant happenings, single-minded and unswerving devotion towards Me, retirement to solitude, aversion for crowds, steady contemplation of Self, and attainment of liberation as the result of knowledge of Truth—all these are called jnanam (knowledge)

and all that is other than these must be regarded as ajnanam (ignorance, nescience)

10) Only through Jnanam Liberation is attained :

With the rise of Jnanam the samsara characterised by the gunas (attributes) instantaneously disappears and the jiva shines forth as the eternally blissful Paramatma. His mind does not get attached to the non-existent (false) world but dwells in the blissful Paramatma. This is the state of liberation. *In as much as this is already existing, Knowledge alone is the means for it* (28) This truth will be apparent in the following verses.

ज्ञेयं यत्तत् प्रवक्ष्यामि यज्ज्ञात्वाऽमृतमश्नुते ।

अनादिमत् परं ब्रह्म न सत्तन्नासदुच्यते ॥ (13-12)

See page-6)

इति क्षेत्रं तथा ज्ञानं ज्ञेयं चोक्तं समासतः ।

मद्भक्त एतद्विज्ञाय मद्भावायोपपद्यते ॥ (13-18)

See page-11)

य एवं वेत्ति पुरुषं प्रकृतिं च गुणैः सह ।

सर्वथा वर्तमानोऽपि न सं भूयोऽभिजायते ॥ (13-23)

समं सर्वेषु भूतेषु तिष्ठन्तं परमेश्वरम् ।

विनश्यत्स्वविनश्यन्तं यः पश्यति स पश्यति ॥ 13-27)

He who knows thus, the Supreme Being, prakriti and its products, is not born again in whatsoever manner,

he conducts himself. He who perceives the Supreme-Being abiding equally in all beings and remaining indestructible when all things get destroyed, really perceives the Truth.

समं पश्यन् हि सर्वत्र समवस्थितमीश्वरम् ।

न हिनंस्त्यात्मानात्मानं ततो याति परां गतिम् ॥ (13-28)

Knowing the same Lord abiding equally in all beings he does not harm himself through himself. Thereby he attains the supreme state.

यदा भूतपृथग्भावमेकस्थमनुपश्यति ।

तत एव च त्रिस्तारं ब्रह्म संपद्यते तदा ॥ (13-30)

When he realises that the manifold world abides in the Self and has attained manifestation from It, he becomes Brahman (Supreme-Being).

क्षेत्रक्षेत्रज्ञयोरेवमन्तरं ज्ञानचक्षुषा ।

भूतप्रकृतिमोक्षं च ये विदुर्यान्ति ते पश्य ॥ (13-34)

They attain the Supreme, who, through the eye of discrimination and experience perceive the difference between Kshetram and Kshetrajna and that the prakriti, cause of all elements does not really exist.

नान्यं गुणेभ्यः कर्तारं यदा द्रष्टानुपश्यति ।

गुणेभ्यश्च परं वेत्ति मद्भावं सोधिगच्छति ॥ (14-19)

Other than the gunas (Sattwam, Rajas & Tamas) which have assumed the form of the aggregate of body with limbs, there is no other doer and that the gunas only are the doer and the Self is the witness of the activities of the gunas and is beyond the reach of the gunas when thus he knows, he attains the Brahmic state.

गुणानेतानंतीत्य त्रीन् देही देहसमुद्भवान् ।

जन्ममृत्युंजरादुःखैर्विमुक्तोऽमृतमश्नुते ॥ (14-20)

By transcending the three gunas from which arise the bodies, he gets released from birth, death, old age and pain and becomes immortal.

यस्य नाहंकृतो भावो बुद्धिर्यस्य न लिप्यते ।

हत्वापि स इमांल्लोकान्न हन्ति न निबध्यते ॥ (18-17)

He who does not think that he is the doer and whose mind is not tainted by attachment (to objects) even if he kills all the beings in the world does not kill and is not bound by his act.

The Lord has made plain that the agent (kartha) object (karma) instruments (karanam) fruit (phalam) and

effort are made up of gunas and as long as there is their contact, there cannot be release from misery (samsara) and in the verses 14-20 (cited above) *it is made clear that he who transcends these gets released from the bondage of birth.* As long as he is connected with some body, be that of a celestial one, he cannot attain release from the gunas constituting prakriti. This truth has been rendered clear by the following verse.

न तदस्ति पृथिव्यां वा दिवि देवेषु वा पुनः ।

सत्त्वं प्रकृतिजैर्मुक्तं यदेभिः स्यात् त्रिभिर्गुणैः ॥ (18-40)

11) Nature of the state of Liberation:

From this, it is clear, the state of Liberation is the disembodied condition of the Supreme Self. If he is connected with body, be he even a celestial being, he is bound by the gunas.

The state of Liberation is not attainment of a different world or attainment of a form similar to that of a God and residing in His presence. The Lord's view is that to be truly aware of Paramatma, the disembodied Supreme-Being, as Self and remaining in that state is Liberation.

12) Who is the Supreme Soul (Purusho'thama) ?

The lump of clay is the cause. The pot, pitcher etc. are the effects. The effect and the cause as well, are clay

only. In as much as both the cause and the effect are clay, the clay that pervades both is neither effect nor cause. It is pure clay beyond the condition of cause and effect. Similarly, all the living souls are the Supreme Being. The cause of all living beings, viz. prakriti of Paramatma, also called as Maya (the cosmic illusory power) is also the Supreme Being. *The Supreme Being who thus pervades the cause i.e. prakriti and the effect i.e. living beings is really beyond the cause and effect and is pure. He is termed as Purushottama (Supreme Soul).* He is also called as Paramatma. The following verses in 15th chapter enunciate these truths.

द्वाविमौ पुरुषौ लोके क्षरश्चाक्षर एव च ।

क्षरः सर्वाणि भूतानि कूटस्थोऽक्षर उच्यते ॥ (15-16)

उत्तमः पुरुषस्त्वन्यः परमात्मेत्युदाहृतः ।

यो लोकत्रयमाविश्य बिभर्त्यव्यय ईश्वरः ॥ (15-17)

यस्मात्क्षरमतीतोऽहमक्षरादपि चोत्तमः ।

अतोऽस्मि लोके वेदे च प्रथितः पुरुषोत्तमः ॥ (15-18)

(The world comprises of two purushas (entities) i.e. kshara and akshara. The living beings are called kshara and the prakriti is called akshara. Besides these two purushas there is a dissimilar and Supreme Purusha.

He has been called as Paramatma. That imperishable Lord pervades the entire three worlds and supports them. As I am therefore, transcendental to kshara and akshara, in the world and in the scripture, I am known as Purushothama (the Supreme Soul).

He who does not get deluded by the world of names and forms and knows Me as Purushothama, who transcends cause and effect, really knows all. He is practising only devotion to Me, the all-pervasive. This idea is clear in the following verse.

यो मामेवमसंमूढो जानाति पुरुषोत्तमम् ।

स-सर्वविद्भूजति मां सर्वभावेन भारत ॥ (15-19)

[Oh Arjuna ! He who without delusion known Me as Purushothama becomes a knower of all. He practises devotion to Me by knowing Me as Paramatma.]

If it is asked how is one to know the Purushothama, who is beyond the states of cause and effect, the reply is that *there is no need to know Him. Without depending upon one's effort to cognise (26) and by the mere act of restraining the cognition of any other thing, that which spontaneously reveals itself is the ever existent Kshetrajna, the Paramatma. He is the Purushothama.*

This fact is clear from the following verse.

उपद्रष्टानुमन्ता च भर्ता भोक्ता महेश्वरः ।

परमात्मेति चाप्युक्तो देहेऽस्मिन् पुरुषः परः ॥ (13-22)

[The Purushottama, who is also called Paramatma, is the one who dwells in this body, as one who sees from behind (the senses and the body without however identifying himself with them), who approves the acts (of the body and the senses in as much as He does not prevent them), who is great (as He is the self of all), who is the Lord (as He is independent) and who is the Paramatma (in as much as He is greater than body etc. perceived as self through ignorance).

In as much as the term 'in this body' has been used and in view of the use of attributes like 'over-seer' (upadrashta) Kshetrajna is the Purushottama. He is Paramatma as well. Though the Kshetrajna is actionless, the act of seeing and agency have been figuratively attributed to Him. His presence causes this activity.

Deluded by the world of names and forms, people do not see Me who is in the very place without any name, form and change—this view has been stated by the Lord in the following verse and so it becomes clear that the forms caused by gunas are mere appearance.

त्रिभिर्गुणमयैर्भावैरेभिः सर्वमिदं जगत् ।

मोहितं नाभिजानाति मामेभ्यः परमव्ययम् ॥ (7-13)

He who without being deluded by the forms assumed by the gunas, sees the Paramatma therein, can be said to have real vision. The verse 27 in chapter 13 already cited makes this fact clear.

13) The purport of the last six chapters:

In chapter 15 of the last set of six chapters, the Lord has figuratively described samsara (transmigratory life) as asvattha vriksha (peepul tree) and has warned that one should have no relationship with that samsara but should endeavour to attain the state from which there is no return. Thus he has pointed out the defect in the world created by the gunas.

In these last six chapters, Lord has described at length divine and demonic qualities. The intention is that one should get rid of demonic qualities and acquire divine qualities. ⁽²¹⁾ Further Sattvam, Rajas and Tamas have been distinguished and their effects have been separately and exhaustively described. The intention is that one should get rid of rajasic and tamasic propensities and acquire a preponderance of sattvam.

In this last set of six chapters, it has been set forth that the world is illusory and so false and the substrate of it is Paramatma who is real; that Paramatma is the same as Kshetrajna and to the deluded people of this world, this truth will not be apparent. Knowledge of

Kshetrajna who is non-different from Paramatma is attainment of Liberation.

14) The purport of the last six chapters is itself the purport of the preceding two sets of six chapters :

These same (aforesaid) ideas have been stated in the first and second set of six chapters. But in the first set, the meaning of the word 'Thou' (in the dictum 'That Thou Art') has been chiefly dealt with; in the second set the meaning of the word 'That' has been chiefly dealt with and in the last set, their identity has been chiefly dealt with.

While dealing with the meaning of 'Thou', its true nature can be fully explained only by stating its non-difference from the meaning of 'That'. While dealing with the meaning of 'That' its nature can be regarded as fully explained only if its non-difference from the meaning of 'Thou' is stated. Their identity can be established only if the world is proved as false. Only he in whose mind sattvam is preponderant and rajas and tamas are fully subdued, has the capacity to perceive the Truth. Hence, in order to ensure the preponderance of sattvam and the subjugation of rajas and tamas, several means have been spelt out in all the three sets of six chapters.

CHAPTER—II

1) The purport of second chapter :

The portion in Gita prior to verse II in 2nd chapter is intended to portray the despondency and delusion of Arjuna. Knowing that despondency and delusion are not removed except through Self knowledge, the Lord began to give instructions on Self-knowledge (Atmajnanam) to Arjuna.

अशोच्यानन्वशोचस्त्वं प्रज्ञावादांश्च भाषसे ।

गतासूनगतासूंश्च नानुशोचन्ति पण्डिताः ॥ (2-11)

[Oh Arjuna ! you grieve for those for whom you should not so grieve. But you speak like wise men. Men who possess Atmajnanam (Self-knowledge) will not grieve either for the dead or for the alive].

In this verse, it has been shown that men with Atmajnanam do not become despondent.

न त्वेवाहं जानु नमसं न त्वं नेमे जनाधिपाः ।

न चैव न भविष्यामः सर्वे वयमतः परम् ॥

देहिनोऽस्मिन् यथा देहे कौमारं यौवनं जरा ।

तथा देहान्तरप्राप्तिर्धीरस्तत्र न मुह्यति ॥ (2-12-13)

[I never was not there; you were also never not there. These Kings also have never not been there. All of us will not also cease to be, after these bodies get perished. As infancy, youth, old age etc. are to the same body, attainment of a different birth is to the indwelling soul. A wise man does not become deluded over this]

In these verses, Self has been discriminated from gross body; in verses 16, 17, 18. Self has been discriminated from subtle body also and has been shown to be mere Existence. Further, it has been shown, that only this Existence pervades the entire universe and that the gross bodies are *asat* (non-existent)

No one feels that he does not exist. Therefore, self exists ever. The existent Self must be characterised by if at all, by the attributes of the gross and subtle bodies. The gross and subtle bodies, as they have an end (i. e. perish after sometime), have been called as non-existent (*asat*) by the Lord. Therefore the Self is mere Existence. As has been stated in the 13th chapter "There is only one *Kshetrajna* in all the *Kshetras*. I, the all-pervasive, am that *Kshetrajna*" In this (second) chapter also it has been stated "There is only one indweller in all the bodies. That indweller is only the all pervasive Existent."

In the succeeding slokas, the six modifications like birth etc. have been negated in the Self and both the

agency and the condition of being an object of act have also been negated. Further he who perceives the unchanging Self either as an agent or object of act is stated to be a dullard.

अव्यक्तोऽयमचिन्त्योऽयमविकार्योऽयमुच्यते ।

तस्मादेवं विदित्वैनं नानुशोचितुमहंसि ॥ (2-25)

It is stated that this Self is beyond the reach of the senses and it is incomprehensible and immutable. Hence, knowing it to be so, do not grieve.

By this verse the Lord has shown that if one knows that beside the Self nothing exists, and that the Self is unattached and unconcerned, one need not grieve and has thus justified the declaration made earlier in the 11th verse.

एषा तेऽभिहिता सांख्ये बुद्धिर्योगे त्विमां शृणु ।

बुद्ध्या युक्तो यया पार्थ कर्मबन्धं प्रहास्यसि ॥ (2-39)

Oh Arjuna I till now I have expounded to you the knowledge of the Supreme Self. From now on, do thou hear about Karma yoga explained by Me. If thou art engaged in karma yoga, you will be released from the bondage of karma.

The Lord commences the exposition of karma yoga which is the means to jnana yoga from this verse. Karma

yoga is the performance of one's duties without desire for fruits and as an act of devotion to the Lord. When through his (practice of karmayoga) he gets disinclined to engage himself in worldly activities, he contemplates God and not the world, enquires into the glorious form of God and knowing it to be the Self, steadies the mind in Self-awareness, he has attained jnanayoga. This truth has been expounded in the following verse.

श्रुतिविप्रतिपन्ना ते यदा स्थास्यति निश्चला ।

समाधावचला बुद्धिस्तदा योगमवाप्स्यसि ॥ (2-53)

When your mind distracted by the varied utterances of the scripture, steadily abides in the Self without being affected by doubt and delusion, then (as the result of the practice of karma yoga) you will attain to jnanayoga.

When Arjuna asks about the nature of the man who has attained that state, the Lord explains the attributes of a Sthitha Prajna (seer) and affirms in the last verse "This is the state of abidance in Brahman (the Supreme). If this state is attained, even at the last moment, Brahmic Bliss (Beatitude) is experienced". That, atmajnanam (knowledge of the Self) is the means to Liberation is thus made clear in this chapter.

2. The purport of the third chapter :

In the knowledge that Arjuna is fit only for karma yoga the Lord has chiefly described karma yoga in the 3rd chapter.

यस्त्वात्मरतिरेव स्यादात्मतृप्तश्च मानवः ।

आत्मन्येव च संतुष्टस्तस्य कार्यं न विद्यते ॥

नैव तस्य कृतेनार्थो नाकृतेनेह कश्चन ।

न चास्य सर्वभूतेषु कश्चिदर्थव्यपाश्रयः ॥ (3-17, 18)

He, who sports in the Self, is satisfied in the Self and is delighted in the Self, has no duty to perform. He has no gain to attain through karma in this world. Nor its non-performance is a stain. He is not dependent on any living being for the sake of anything.

The Lord has, in these verses, stated that liberation of the nature of fulfilment i.e. the satisfaction that all that has to be done has been done, is only for the man of Self-knowledge.

एवं बुद्धेः परं बुद्ध्वा संस्तभ्यात्मानमात्मना ।

जहि शत्रुं महाबाहो कामरूपं दुरासदम् ॥ (3-42)

(Oh Arjuna ! by knowing the Self beyond the intellect, through the discriminating knowledge, discipline the mind and conquer the unconquerable enemy, the desire)

Through the above verse, He has also asserted that only through Self-knowledge destruction of desire, the cause of all miseries, is possible.

3) The purport of the fourth chapter:

The Lord has expounded in the fourth chapter several Yagnas (sacrifices) which are in the nature of worship of God.

श्रेयान्द्रव्यमयाद्यज्ञाज्ज्ञानयज्ञः परंतप ।

सर्वं कर्माखिलं पार्थ ज्ञाने परिसमाप्यते ॥ (4-33)

Oh Arjuna ! Jnana yagna (sacrifice through knowledge) is far superior to yagnas performed through objects. All the results of acts (of sacrifices) are contained in Knowledge.

He has stated in the above verse that jnana yagna is far superior to all other yagnas and the fruits of all the karmas are included in jnanam as mentioned in the following verse of the second chapter:

यावानर्थं उदपाने सर्वतः संप्लुतोदके ।

तावान्सर्वेषु वेदेषु ब्राह्मणस्य विजानतः ॥ (2-46)

As the purpose served by the water in a well is included in the still greater purposes served by a vast sheet of water, viz, a lake, the fruits obtained from performance of all Vedic rites are included in the far greater results experienced by the Brahmajnani, the knower of Self.

The following verses have made it clear that jnanam is attained through the instruction of a Guru (preceptor), upon the rise of jnanam, ignorance gets dispelled and the realisation that the all pervasive Lord is the Self dawns, that this jnanam burns up all the acts which cause bondage and upon the mere attainment of jnanam Liberation of the nature of Supreme beatitude is attained.

तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया ।

उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः ॥

यज्ज्ञात्वा न पुनर्मोहमेवं यास्यसि पाण्डव ।

येन भूतान्यशेषेण द्रक्ष्यस्यात्मन्यथो मयि ॥

अपि चेदसि पापेभ्यः सर्वेभ्यः पापकृत्तमः ।

सर्वं ज्ञानप्लवेनेन वृजिनं संतरिष्यसि ॥

यथैधांसि समिद्धोऽग्निर्भस्मसात् कुरुतेऽर्जुन ।

ज्ञानाग्निः सर्वकर्माणि भस्मसात् कुरुते तथा ॥

न हि ज्ञानेन सदृशं पवित्रमिह विद्यते ।

तत् स्वयं योगसंसिद्धः कालेनात्मनि विन्दति ॥

श्रद्धावाँल्लभते ज्ञानं तत्परः संयतेन्द्रियः ।

ज्ञानं लब्ध्वा परां शान्तिमचिरेणाधिगच्छति ॥ (4-34-39)

[Know that Self, through prostrations to Guru, enquiry under his guidance and service to him. Those who have perceived the Truth will instruct you in Jnanam. If you

attain it, you will not again get deluded in this manner. Through that Jnanam, you will perceive all the beings as dwelling in your Self and in Me. Even, if you have sinned much more than other sinners, you will cross the entire ocean of sin, through the very boat of Jnanam. Even, as fire burns up all the faggots into ashes, the fire of jnanam burns up into ashes all acts. In this world there is nothing equal to jnanam as a purifying agent. By attaining mental purity through the performance of karma yoga, you will, in course of time, attain jnanam. He who has faith in the words of the scripture and the preceptor, single-mindedness and control of senses attains jnanam. After attaining jnanam, he attains Supreme Beatitude very soon].

4) The purport of the Fifth chapter :

हृदैव तैजितः सर्गो येषां साम्ये स्थितं मनः ।

निर्दोषं हि समं ब्रह्म तस्माद्ब्रह्मणि ते स्थिताः ॥ (5-19)

[By those whose minds perceive the presence of Brahman everywhere and get established in it, samsara is conquered here itself. Is not Brahman blemishless, all-pervasive presence? Therefore, they remain established in Brahman].

बाह्यस्पर्शेष्वसक्तात्मा विन्दत्यात्मनि यत् सुखम् ।

स ब्रह्मयोगयुक्तात्मा सुखमक्षय्यमश्नुते ॥ (5-21)

[He whose mind does not have longing for pleasures of external objects attains that beatitude which belongs to the Self. He with the mind united to Brahman, enjoys imperishable bliss].

In the above verses, *the Lord has stated that when the mind is not externalised but restrained, the bliss of Self will manifest itself; this is Brahmic Bliss and if the mind is continuously contemplating it, imperishable bliss is experienced. Thus he has referred to instantaneous liberation (sadhya mukti)* If this chapter is read carefully, it becomes clear that liberation is attained only through jnanam and liberation occurs simultaneously with the attainment of jnanam.

5) The purport of the sixth chapter :

If the all-pervasive Paramatma is to be known through mind, Paramatma becomes the object of knowledge. It has been clearly stated in the 2nd chapter that He (Paramatma) is neither a doer nor an object of act. Further, the mind made up of gunas will perceive only an object made up of gunas. It has been stated in the 2nd chapter, that as the world pervaded by gunas has a beginning and an end, it is ever only asat (non-existent). There is no liberation except through the realisation of Paramatma. In several places in the Gita, the Lord has stated "Only by knowing

Me, one can attain Beatitude or liberation." In this sixth chapter it has been told how He is to be known. *Is it not that the principle which enables the mind to reveal the object can reveal itself without depending on the mind?* Further, the man activates the mind when he wants to know an object. There is no need to activate the mind to know him self as there is certainty about one-self. *If the scripture instructs that one should know the Self, it is for the purpose of removal of the attributes belonging to other things (non-self) Imposed on the Self.* If the Self remains in pure form, its truth will be spontaneously manifest. To know a thing in its true form, other things mixed with it have to be removed. Therefore if the modifications of the mind can be restrained, the self in true form will be manifest. The Self, in true manifestation is Paramatma. Only that, is bliss untainted by any sorrow. If to be without any bodily exertion can be termed as 'happiness', is there any objection to regarding the state of utter mental inactivity as state of beatitude? That happiness is not derived from any object. That is Brahmic Bliss. That is the mere Existent, the Paramatma. One who has perceived it will never swerve from that vision. No kind of sorrow will visit him. By negating the illusory (non-existent) cosmic elements, he ever sees in himself the all pervasive existent, and so sees himself in all the elements, He also sees all the elements in himself. Thus takes place the realisation of God, and this is termed as Liberation. Besides this, means for the restraint of mental modifications have been described at length.

6) The purport of the central set of six chapters. (Nature of paramatma prakriti; 'All this is Vasudeva'.)

In the central set of six chapters, the Lord has clearly expounded the nature of the meaning of "That" (in the Mahavakya 'That Thou Art') and also stated that only realisation of it can cause liberation. The cause of the world pervaded by gunas is prakriti comprising of gunas, and as this is the cause of bondage it has been called 'Lower' (apara). That prakriti which is sentience and is of the nature of Paramatma is called 'Higher' (para). All the beings owe their origin to the union of these two prakritis.

The Paarmatma through the aid of lower (apara) prakriti transforms into the world and in his form as higher (para) prakriti dwells in all the Kshetras (fields) of body aggregates.

The individual souls, as an inherent characteristic of birth, have the 'I' notion, (aham) in their bodies, and in the world of gunas perceived through senses, the notion 'this' (idam). Because of this, they undergo samsara (transmigratory experience).

If properly viewed, all that exists is only Vasudeva, Consciousness which is without characteristics (Nirguna). There is nothing to justify the use of the words I and this, (Aham and idam).

वासुदेवः सर्वम् ।

[All this is Vasudeva].

If this fact (that all this is Vasudeva) is known, "I and 'this' notions disappear, and samsara, which is the cause of all miseries, gets totally destroyed. If the Lord attempts to tell the ignorant persons so, they might ask 'why should Paramatma, who is nirguna (characteristicless) and is Existence, Consciousness and Bliss, create this world pervaded by gunas?, To satisfy them, the Lord has said that He has with him a prakriti characterised by gunas.

If the world characterised by gunas is perceived as mere existence, which Vasudeva is, it will be realised that His lower prakriti (characterised by gunas) is really not existing in Paramatma. To the man who sees the rope as snake, if a man who knows it to be a rope, says "This is only a rope and not a snake," the former would ask "why then is the snake seen there?" The latter might reply "There is, in the rope, the power to be seen as snake". Then, if he sees the rope and knows it to be a rope and not a snake, he will also further realise that there is also no capacity in the rope to be seen as a snake. *Even so, he, who perceives the world as Vasudeva, will also see that Maya does not at all exist in Vasudeva.* This idea has been made clear in the following verse.

दैवी ह्येषा गुणमयी मम माया दुरत्यया ।

मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते ॥

(7-14)

[*This Maya (cosmic illusory power) which is Mine the Lord's, is extremely difficult to be transcended. But those who surrender to Me who am all-pervasive transcend it].*

वासुदेवः सर्वम् ।

All this is Vasudeva.

After stating that all is the Self (Vasudeva) in the above statement, He has mentioned in the line,

अहमात्मा गुडाकेश सर्वभूताशयस्थितः ॥

(10-20)

That He is present as inner ruler in the hearts of all living beings, who are aggregates of body.

If the meanings of the two lines are reflected upon, it appears that one should perceive Kshetrajna, the superior (para) prakriti and then know the world as merely that (Kshetrajna).

It is akasa which appears as objects with mass, like pot, room, house etc; this akasa also exists in its own form inside the pot etc. and therefore there is the usage 'akasa (space) exists within the pot'. If the pot is also

perceived as akasa, there will not be any usage (or appropriate activity warranting the belief that there is akasa inside the pot). There will be only akasa every where.

The same is true in regard to वासुदेव सर्वम् (all this is Vasudeva).

Akasa besides manifesting itself as objects with mass, like pot, exists within in its own nature (gatakasa) and also exists without in its own all pervasive form (akandakasa). Similary *Paramatma transforming Himself into the world through lower prakriti (apara prakriti), dwells within through the higher prakriti (para prakriti) in His natural form as Kshetrajna and also remains outside in His natural and allpervasive form.* This truth has been made clear in the following verse.

अथवा बहुनैतेन किं ज्ञातेन तवार्जुन ।

विष्टभ्याहमिदं कृत्स्नमेकांशेन स्थितो जगत् ॥ (10-42)

[Oh Arjuna : what use is there in your trying to know my glories in an exhaustive way? I am supporting this entire universe only with a part of my Being.]

7) The nature of Paramatma is delineated in the second set of six chapters.

ज्ञानं तेऽहं सविज्ञानमिदं वक्ष्याम्यशेषतः ।

यज्ज्ञात्वा नेह भूयोऽन्यज्ज्ञातव्यमवशिष्यते ॥ (7-2)

I am going to tell you that knowledge along with experience thereof after knowing which, nothing else remains to be known.

In this verse, the Lord has stated that through the knowledge of one, all becomes known and there is no other knowable. This is similar to the declaration in the Upanishads, "By the knowledge of clay, all things made of clay become known. Clay alone is real. Modification is merely verbal". From this, it is established that *Paramatma alone is real and everything else is false (anrutham)*.

Paramatma is being described in a three-fold manner, as Existence, Consciousness and Bliss. Although the real form is the same, it is spoken of in three ways because of the nature of the different mental modes perceiving it.

It is a fact born out of experience that cause (Karanam) and effect (Karyam) must be dissimilar (vilakshanam) to each other. In as much as the effect (world) is characterised by falsity, inertness and misery, its cause (Paramatma) is described as Existence, Consciousness and Bliss. If Paramatma is different from Kshetrajna, then to describe Him (Paramatma) as Existence, Consciousness and Bliss is merely formal.

If the first verses in chapter 9 are carefully pondered over, it will be apparent, that Jnanam, knowledge only is the means to liberation. The Lord's statement, that in His imperceptible form He has pervaded the entire universe, amounts to saying that He is the Kshetrajna. For it is improper to concede that anyone other than Kshetrajna can be the one imperceptible to senses. Further, by the statement, 'All the elements are in Me' superimposition (adhyaropa) and by the statement 'All the elements are not in Me', negation (apavada) have been made and this means that the world does not exist and that the Self is really unattached (asanga).

8) God's glories and worshippers of God with Form :

Although, in this central set of six chapters, 'devotion to God with form' (Sagunopasana) has been described, and it has been stated that there is no rebirth for the devotees of 'God with form', yet this liberation is attained by them only through Jnanam and this Idea is made clear from the following sloka.

तेषां सततयुक्तानां भजतां प्रीतिपूर्वकम् ।
ददामि बुद्धियोगं तं येन मामुपयान्ति ते ॥ (10-10)

['To those who are ever devoted to Me with love, I instruct in the path of knowledge (Jnanayoga) by means of which they attain Me']

Perception of duality, difference caused by avidya (nescience) cannot be dispelled except through Jnanam. Hence there is no liberation for anyone except through Jnanam.

In regard to the question asked by Arjuna in the 12th chapter, that who are superior of the two, viz, devotees of God with form (Saguna upasakas) and devotees of the formless Supreme (Akshara upasakas) who are jnanis, Lord has distinguished the jnanis from other upasakas, devotees of God with form and stated.

ते प्राप्नुवन्ति मामेव (12.4)

They attain Me only and thus indicated their freedom (right) in attaining the form of the Supreme. However in regard to the upasakas, devotees of God with form, He has declared.

तेषामहं समुद्धर्ता (12.7)

"I will elevate them". The means of their elevation is initiating them in Jnana yoga, knowledge (as stated earlier).

The superimposed object is virtually not different from the substrate. So the entire world is not different

from Paramatma (the Supreme Self) who is the substrate
It is this idea that has been stated in the line,

वासुदेवः सर्वम् ।

All this is Vasudeva.

If it has been stated in the seventh chapter that 'He remains as taste in water etc, it has to be understood that it is because Lord wants to explain in such a way people might understand. As akasa is, more or less, present in things like pots, the Lord also, in accordance with the nature of kshetram (field), manifests more or less in them. In order to enable contemplation of the Lord, His manifestations in glowing form have been described in the tenth chapter. In the eleventh chapter, the Lord has shown His cosmic form (Virat Swaroopa) to enable Arjuna to practise upasana (devotion).

As in the first set of six chapters, Jnanam has been stated to be the direct means for liberation and karma yoga, as the means to Jnanam in the °central set of six chapters, Jnanam has been stated to be the direct means for liberation, and Bhakthi devotion as the means to Jnanam.

The purport of the last six chapters i. e, enunciation. of identity (between Thou and That) has already been explained.

CHAPTER - III

Determination of the purport of the Gita through the six criteria.

Further, the purport of a text must be ascertained through six criteria. The criteria are; Introduction, conclusion, praise, originality, repetition and result. With the help of these criteria, it has to be determined that the purport of Gita is only Jnanam.

In the introduction itself only Jnana yoga has been mentioned and this has been stated by the Lord Himself.

एषा तेऽभिहिता सांख्ये (2-39)

[This Jnana yoga has been described to you till now.]

At the conclusion also, in the line

सर्वधर्मान् परित्यज्य मामेकं शरणं व्रज । (18-66)

"Leaving all duties, take refuge in My non-dual Being", only Jnana yoga has been mentioned.

Only the jnani has been praised under the name Stithaprajna in the 2nd chapter, under the name firm Devotee in the 12th chapter and under the name Gunathitha in the 14th chapter.

Though karma yoga has been described apart from jnana yoga in the first six chapters, in the verse :

न हि ज्ञानेन सदृशं पवित्रमिह विद्यते ।

तत्स्वयं योगसंसिद्धः कालेनात्मनि विन्दति ॥

(4-38. See page 38)

The Lord has told Arjuna "After the mind gets purified by karma yoga, you will attain Jnanam. There is nothing equal to jnanam as a purifying means." This makes it clear that jnanam is the means to liberation.

In the second set of six chapters, though devotion has been chiefly described, in the verse :

तेषां सततयुक्तानां भजतां प्रीतिपूर्वकम् ।

ददामि बुद्धियोगं तं येन मामुपयान्ति ते ॥

(10 10 See page 47)

Lord has stated that, "I give to the devotees jnana yoga by which they attain Me." As such, devotion which is of the nature of karma yoga is also only means to jnana yoga.

In the last set of six chapters, although the three gunas have been chiefly dealt with, the idea is clear that "he who cultivates sattvic quality acquires the means to the attainment of knowledge, knows the Self and

and gets released from the gunas." He becomes a liberated soul and so it can be taken that only as means to the attainment of knowledge, the gunas have been described. In view of this, it is not necessary to adduce the proof of repetition (abhyasa) in favour of the opinion that the purport of the Gita lies in jnanam. However, repetition (abhyasa) is not wanting.

यावानर्थं उदपाने सर्वतः संप्लुतोदके ।

तावान् सर्वेषु वेदेषु ब्राह्मणस्य विजानतः ॥

(2-46. See page 37)

एवं बुद्धेः परं बुद्ध्वा संस्तभ्यात्मानमात्मना ।

जहि शत्रुं महाबाहो कामरूपं दुरासदम् ॥

(3-43. See page 36)

श्रद्धावाँल्लभते ज्ञानं तत्परः संयतेन्द्रियः ।

ज्ञानं लब्ध्वा परां शान्तिमचिरेणाधिगच्छति ॥

(4-39. See page 38)

ज्ञानेन तु तदज्ञानं येषां नाशितमात्मनः ।

तेषामादित्यवज्ज्ञानं प्रकाशयति तत्परम् ॥

(5-16)

[The jnanam of those, whose ignorance has been destroyed, through Atmajnanam, illumines the Supreme Being like the sun]

सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि ।

ईक्षते योगयुक्तात्मा सर्वत्र समदर्शनः ॥ (6-29)

[That contemplative soul who perceives the pervasive presence of Brahman, sees the Self in all things and all things in the Self.

बहूनां जन्मनामन्ते ज्ञानवान् मां प्रपद्यते ।

वासुदेवः सर्वमिति स महात्मा सुदुर्लभः ॥ (7-19)

After several births (in which self enquiry has been pursued), the man attaining the [knowledge" all this is Vasudeva" reaches Me. Such a noble soul is rare.

इदं तु ते गुह्यतमं प्रवक्ष्याम्यनसूयवे ।

ज्ञानं विज्ञानसहितं यज्ज्ञात्वा मोक्षयेऽशुभात् ॥ (9-1)

I am going to teach you, the pure-hearted, the knowledge along with experience which is the greatest secret. Knowing this, you will attain release from samsara.

The above mentioned verses and several other verses refer only to Jnanam.

Jnanam alone has been stated to be the greatest secret by Bhagavan. (9-1-See Page 57)

In the following verses and several others besides these, Jnanam has been shown to possess "fruit" (phalam-result).

श्रद्धावाँल्लभते ज्ञानं तत्परः संयतेन्द्रियः ।
ज्ञानं लब्ध्वा परां शान्तिमचिरेणाधिगच्छति ॥

(4-39. See page 38)

तद्बुद्ध्यस्तदात्मानस्तन्निष्ठास्तत्परायणाः ।
गच्छन्त्यपुनरावृत्तिं ज्ञाननिर्घूतकल्मषाः ॥ (5-17)

Those who have their minds always dwelling in Brahman, who regard Brahman as the Self, who abide in Brahman and who have Brahman as the support, get cleansed of all impurities through jnanam, and attain Liberation, the state of non-rebirth,

इदं तु ते गुह्यतमं प्रवक्ष्याम्यनसूयवे ।
ज्ञानं विज्ञानसहितं यज्ज्ञात्वा मोक्षयसेऽशुभात् ॥
(9-1. See page 53)

इति गुह्यतमं शास्त्रमिदमुक्तं मयानघ ।
एतद्बुद्ध्वा बुद्धिमान् स्यात् कतकृत्यश्च भारत ॥
(15-20)

Oh Arjuna ! The scripture which is the greatest secret has been expounded to you. Knowing this, be a seer and one who has done all that is to be done.

Thus, with the help of six criteria, it is determined that the Lord's view is that jnanam is the means to Liberation. *Sri Sankara Bhagavadpadā has established that both at the beginning and at the conclusion of the Gita, the Lord's view is that pure Knowledge (Kevala Jnanam) is the means to Liberation.* (5) This has not been properly yet refuted by those who hold the view that jnanam combined with karma brings liberation. Nor can it be refuted by any hereafter.

Liberation has not been stated to be the result of either karma (Action) or Upasana (Devotion) :

The Lord has not stated anywhere in the Gita that either karma or bhakthi is the means of liberation. In this verse of the third chapter.

लोकेऽस्मिन् द्विविधा निष्ठा पुरा प्रोक्ता मयानघ ।

ज्ञानयोगेन सांख्यानां कर्मयोगेन योगिनाम् ॥ (3-3)

[In this world, two paths viz. jnanayoga for those pursuing enquiry and karmayoga for those engaged in action were taught by Me before.]

He has spoken of only two paths. *Devotion, since it is pursued at the will of the individual (purushatantram) should be grouped with karma only.* Jnanam being dependant on the nature of the objective fact, cannot be

grouped with that (karma). Although in the eighth chapter, the effulgent path (suklagathi) and non-rebirth (apunaravritthi) have been vouchsafed for [the upasakas (devotees) of Brahman, liberation has not been promised. That is attained only through jnanam. The upasakas of Brahman reach from here Brahmaloka, where they attain jnanam and then only liberation. Those who travel by the effulgent path and reach Brahmaloka invariably attain jnanam and through it liberation. That is why non-rebirth (apunaravritthi) has been vouchsafed for them.

The devotee (upasaka) is one who deems himself to be a doer, (agent). He who thinks himself to be a doer, is an ignorant man, one who does not know the Truth. He who does not deem himself to be a doer is the wise-man, the knower of the Truth.

It is only the internal organ (antahkaranam) comprising of gunas which is the doer. Self is not the doer. He is the doer, who has taken on himself the attributes of the internal organ (antahkaranam).

He who has distinguished the seer and the seen and known their respective nature is not a doer. This idea has been made clear in the following verses.

प्रकृतेः क्रियमाणानि गुणैः कर्माणि सवशः ।

अहंकारविमूढात्मा कर्ताहमिति मन्यते ॥

(3-27)

तच्चवित्तु महाबाहो गुणकर्मविभागयोः ।

गुणो गुणषु वर्तन्त इति मत्वा न सञ्जते ॥ (3-28)

[Acts are done by the body-aggregate which is the product of the gunas of prakriti. The ignorant man with ego, who identifies himself with the body, imagines that he is the doer. He who has proper understanding of the nature of gunas and karmas knows, "the senses made up of gunas deal with objects made up of gunas. The Self (Atma) has nothing to do with them" and does not identify himself with them.

तत्रैवं सति कर्तारमात्मानं केवलं तु यः ।

पश्यत्यकृतबुद्धित्वात् स पश्यति दुर्मतिः ॥ (18-16)

This being so (as only the five factors referred to in verse 14 of chap. 18 are responsible for any karma), he who, without having been guided by sastras and acharya, perceives the Self as doer is deluded and is not the knower of the Truth.

नान्यं गुणेभ्यः कर्तारं यदा द्रष्टानुपश्यति ।

गुणेभ्यश्च परं वेत्ति मद्भावं सोऽधिगच्छति ॥ (14-19)

He who knows, that there is no other doer than the aggregate made up of the gunas and also knows that, which is beyond these gunas, is a wise man and attains My state.

प्रकृत्यैव च कर्माणि क्रियमाणानि सर्वशः ।

यः पश्यति तथात्मानमकर्तारं स पश्यति ॥ (13-29)

He alone is the knower of Truth who knows that only the aggregate which is a product of prakriti does all the acts and that the Self (Atma) is ever a non-doer].

And so the upasaka who has sense of identification with doership is also an ignorant man.

यथैधांसि समिद्धोऽग्निर्भस्मसात् कुह्तेऽर्जुन ।

ज्ञानाग्निः सर्वकर्माणि भस्मसात्कुह्ते तथा ॥

(4-37 See page 38)

As in the above verse, it has been stated by the Lord, that only jnanam burns up all past karmas which cause bondage, and so in the case of the upasaka, how can past karmas (sanchitha) which are to cause future births, get destroyed? How will not the present karmas which are to cause future births (agami) attach themselves to him? If karmas are not destroyed, how can liberation be obtained? And so in the case of the upasaka, non-rebirth (apunaravritthi) has been vouch-safed for him, because he attains jnanam in Brahmaloaka. Even as the karma yogi having the sense of doership is an ignorant man, the upasaka also, having the sense of doership, is an ignorant men. That is why the Lord has separated the jnanis and

grouped the upasakas along with karma yogis and has affirmed that upasakas, in as much they do not have rebirth, are superior to karma yogis. This idea will be clear if the 12th chapter is properly understood. In the same chapter, the Lord has indicated that upasakas also, like karma yogis, must attain liberation only through jnanam. Realisation of the Supreme takes place only when ignorance gets dispelled by knowledge. This truth is known from the 16th verse of chapter V (already cited in page 2) Without the realisation of the Supreme, there is no liberation and this fact has been stated in the line :

ज्ञात्वा मां शान्तिम् ऋच्छति ॥

(5-29)

[Through knowing Me he attains supreme beatitude which is liberation.]

Therefore through mere upasana, liberation is not attained. Further, the path of travel (on death) has been described for the upasakas but there is no such travel for the jnanis.

न तस्य प्राणाः उत्क्रामन्ति

[His pranas do not rise up]

The above sruti text reveals this fact. And so, it is clearly known from the Gita that upasakas attain Jnanam only after reaching Brahmaloka. Liberation occurs only after the attainment of Jnanam.

3) Liberation is not the result of karma nor is it the attainment of a different world.

The effect of karma is only of four kinds-*apya*m (attainment of a new place), *udpadya*m (creation of a new thing) *vikarya*m (modification) and *samskarya*m (purification). Liberation is not any of these four transient effects. Therefore, no karma dependent on individual will (*puru-shathantram*) can be the means for liberation. It has not been stated anywhere in the Gita that either attainment of *vaikunta*, acquisition of a supernatural body and devout service to Mahavishnu reposing on a serpent *Seshasayee* there, or attainment of *Kailasa* and rendering devout service in the presence of *Paramasiva* constitutes liberation. The Lord has not anywhere stated that there is anything like supernatural (*aprakrita*) body. Even the celestial being is not free from *prakriti* and its attributes, and this fact has been stated in the following verse:

न तदस्ति पृथिव्यां वा दिवि देवेषु वा पुनः ।

सत्त्वं प्रकृतिजैर्मुक्तं यदेभिः स्यात् त्रिभिर्गुणैः ॥ (18-40)

He who is bound by *gunas* cannot be one who has transcended them. He who has not transcended the *gunas* cannot be a liberated soul. This truth has been stated by the Lord Himself, and even if it has been stated in other books, that residing in worlds like that of *Vaikunta* and

rendering service to Gods like Mahavishnu constitute liberation, that opinion does not have the approval of the Lord. If He accepts that view, He would not have failed to state it in the Gita which is the essence of all Vedas.

4) Only non-dual bliss is desired by all.

To the child which cries out of hunger, the mother gives milk through the feeder. But out of ignorance, the child brushes aside the feeder. The mother yet applies force and feeds it with the milk. After this the child's hunger gets quenched and with smile and satisfaction it begins to play. When the child is again fed, it does not remember the satisfaction formerly experienced by it and willingly—drinks the milk. As before, it brushes aside the feeder. It is only out of ignorance that the child, crying only for the milk, brushes aside the milk in the feeder. Even so, ignorant men who only long for the nondual experience, where there is no ahankara and the rest of the world, entertain an aversion towards that same non-dual state.

If they do not like the non-dual state, they would not so much long for sleep and possession of desired objects (ishta prapti). In sleep, there is no experience of the world for a long time. At the time of the possession of the desired object, there is no experience of the world for a second. Further, no one questions the fact that contemplation, perception and acquisition of the objects are

fraught with pain. As long as there is experience of the world, activities like contemplation cannot but be there. *So only that non-dual state, in which there is no experience of the world, is the State of bliss.* The fact being so, the dualists ignorant as they are, like children, do not understand that 'Only non-dual state is bliss and duality is grief' and entertain aversion for the non dual experience. Although desirous of milk, children refuse the milk; even so, *while longing for the non-dual state, ignorant men entertain aversion towards it.*

5) How does the jnani's accumulated karma (sanchitha) perish ?

After jnanam has been attained, a jnani does not have the notion that he is the doer, and so, though he may not have any connection with agami karmas (karmas that are performed now and are capable of giving future births), how do the good and bad karmas performed in the past (sanchita) which are capable of giving future births, when he did have the notion of doership, get removed? The reply to this question is that those karmas perish in the manner in which the actions dreamt to have been performed are negated by the man, who, on realising in the waking state that the causal factors like doership, in regard to the activities of the dream are really absent and that he is alone, without any kind of activity, decides within himself, "I was not the doer of good or

bad deeds of the dream, I have been quiet without any action." Sri Bhagawadpada has stated :

यत् कृतं स्वप्नवेलायां पुण्यं वा पापमुल्बणम् ।
सुप्तोत्थितस्य किं तत् स्यात् स्वर्गाय नरकाय वा ॥

The good or bad deeds performed in dream do not lead the man, on waking up, to hell or heaven.

The dream world and the world of waking state arise and merge in the same place (plane of consciousness). Ignorant men fail to cognise this. The man of knowledge however clearly recognises the plane and is aware that the dream world arising from it is false and consequently the experiences of dream do not affect him and also, that the dream world is not only not apart from the seer but on the other hand it is the seer himself. Likewise, the world of waking state along with the causal factors like doership is negated by him in the belief 'The world of waking state also is false; its experience also cannot affect me. Even this world is not different from me. It is only myself,' and so the sanchitha karma (acts which will fructify in future) also perish like acts of the dream. It is with this opinion in mind Lord that has stated thus:

ज्ञानाग्निः सर्वकर्माणि भस्मसात् कुरुते तथा ॥

(Gita 4-37. See page 38)

Like the men of knowledge, ignorant men are also aware of their existence all through the three states, waking, dreaming and sleeping. This being so, how is it proper to superimpose on the Self the attributes of the body which arise and disappear along with the waking world ? Because of lack of discrimination, they think that the Self, falsely identified with the body of the waking state, is present in the same form in both the dreaming and sleeping states. The man of knowledge, however, clearly separates the objects of experience (drisya) in the waking, dreaming and sleeping states and is aware of himself as a seer who is different from those objects made up of gunas. Even as the objects of dream experience are nothing but the seer (dreamer), so the objects of the waking world are also nothing but the seer (perceiver). These two worlds of the waking and dreaming states and their causal conditions, avidya, made up of the gunas, experienced in sleep, get sublated and the seer who subsists is the Kshetrajna who is none other than the Paramatma. Sri Bhagavadpada has stated.

स्वप्नो जागरणे लीनः स्वप्नेऽपि जागरो न हि ।

द्वयमेव लये नास्ति लयोऽपि ह्युभयोर्न च ॥

तत्रयमेव भवेन्मिथ्या गुणत्रयविनिर्मितम् ।

अस्य द्रष्टा गुणातीतो नित्यो ह्येकश्चिदात्मकः ॥

[The dream state does not exist in the waking state, the waking state does not exist in the dream state. Both

do not exist in deep sleep. Deep sleep does not exist in both the other states. Therefore, it is decided that all the three states are caused by the three gunas and so false. Their seer is one who has transcended the gunas, who is eternal, non-dual and mere Consciousness]

6) The division of waking, dreaming and sleeping states into two states of non-apprehension and misapprehension of Truth in the Gita :

The Lord has not cited anywhere in the Gita the dream as example (to prove the illusoriness of the world). It is because the Lord's view is that even the waking world is just a dream. Why should this long dream be compared with another dream occurring within it? -in this thought, He has not made any mention of the dream. Non-apprehension of objects is the condition of sleeping state. The apprehension of objects is waking state. The cause of it is jnanam, light. The period during which there is light is called 'day' and the period during which there is darkness is called 'night'. The wise man, with the help of the light of knowledge (jnanam) dispels the darkness of ajnanam and perceives the Self clearly. The ignorant man, not being able to grasp the jnanam, on account of the impurity of mind, remains ignorant and fails to apprehend the truth. What is day to the jnani is night to the ajnani (ignorant) even as our day is night to nocturnal creatures like 'owl'.

Non-apprehension of truth is the cause for the misapprehension of truth. It is because a man is not aware of the fact that he is sleeping somewhere in the room, he perceives the dream which is of the nature of misapprehension (anyathagrahanam). The dreaming man dreams that he is going to some village in day time. This is misapprehension. The dreaming man thinks in the dream that he is awake but the waking man, nearby, takes him only to be a sleeping man. That to which the dreaming man is awake is only night to the nearby waking man.

This fact has been stated in the verse

या निशा सर्वभूतानां तस्यां जागर्ति संयमी ।

यस्यां जागर्ति भूतानि सा निशा पश्यतो मुनेः॥ (2-69)

That state of Supreme Beatitude which is as if, night (being imperceptible to senses) to all the beings, is the state in which the self-controlled yogi (who has woken up from ajnanam) is awake. That to which, in the darkness of ignorance, people are awake (as a sleeping man is witnessing dream phenomena) is night to the realised seer.

A man with some defect in the eye, unable to see daylight, shuts himself in a dark room and does not perceive the things outside. Even so, the ignorant man on account of the impurity in the mind, is not able to

grasp jnanam and, with the help of jnanam perceive the Self. When the defect in the eye has been removed through medicine, he is able to see clearly and perceive the things as they are outside. Even so, the ignorant man dispels from the mind the defect of non-contemplation (asāmbavana) and wrong contemplation (viparītha bhavana) and grasps jnanam which illumines the Self. This idea has been stated in the verse:

ज्ञानेन तु तदज्ञानं येषां नाशितमात्मनः ।

तेषामादित्यवज्ज्ञानं प्रकाशयति तत्परम् ॥

(5-16 See page 58)

In the above mentioned two verses the Lord has mentioned that for one, who is not the knower of the Truth, the world, which is in the nature of misapprehension exists, and for the knower of Truth the world of the ajnāni does not exist, but only the Truth shines forth. So, it amounts to the fact that the Lord has not spoken of three states, but has combined dream and waking states under 'misapprehension' and thus has recognised only two states-non-apprehension (thāthwa — āgrahanam) and misapprehension (anyātha-grahanam). He has stated the view, which is now familiar to us, as associated with Gaudapada and expressed in the verse

अन्यथा गूळतः स्वप्नो निद्रा तच्चमजानतः ॥

(मा-का-1-15)

[To apprehend Truth as something else is swapnam (dream) and not to apprehend is nidra (sleep).]

(7) Authority from the Gita for the view that the world is false :

Some might say that the world is real in as much as the Lord has nowhere stated in the Gita that it is false. This is untenable. For the Lord has not stated in the Gita that the world exists anywhere except in Him. In addition to saying that He only is the cause of the world, that He pervades the world and that there is nothing but Himself, He has also said that He is different from the world and that He is the Kshetrajna who is characteristicless and without the property of a seen object. The characteristicless knower (Nirguna Kshetrajna) and the world pervaded by gunas cannot be aspects of the same Being, as they are mutually opposed to each other and so one must be regarded as real and the other as false, as mere appearance. It is usually said in the world that the man who perceives a thing as it is, is the knower of its truth and the man who perceives it as something else is ignorant. The Lord has stated that those, who perceive His worldly form of gunas and, out of delusion, form likes and dislikes, are ignorant and those who perceive Him as the transcendental knower (Nirguna Kshetrajna) are knowers of the Truth. So it gets established that the cosmic form of gunas is false and His transcendental form is the true one. Following the maxim

वस्तुनो ह्यन्यथाभावो न कथञ्चन सिद्ध्यति ।

[A thing does not leave its inherent nature and become another]. Sat (existent) can never become asat (non-existent), and asat can never become sat. This idea has been stated by the Lord in the second chapter (2-16) Besides stating so, He has also it made clear that the indweller in the body (dehi) i. e. kshetrajna is sat and deha (body) i. e. world is asat. Following the maxim,

आदावन्ते च यन्नास्ति वर्तमानेऽपि तत् तथा ।

(मा. का. 4-31)

[If a thing is not there at the beginning and at the end, even if it appears in the interval, it does not exist. Even if the world which does not exist at the beginning and at the end, is experienced in the interval, it is still non-existent. That the world does not exist at the beginning and at the end has been stated by the Lord Himself in the verse:

अव्यक्तादीनि भूतानि व्यक्तमध्यानि भारत ।

अव्यक्तनिधनान्येव तत्र का परिदेवना ॥

(2-28)

[All beings are unmanifest at the beginning and at the end. They are manifest only in the interval. This being so, why do you grieve for them ?]

Further, questioning the appropriateness of grief becomes relevant only if it is conceded that the world is false. Again release from bondage has been stated to be result of Jnanam and so it is clear that bondage which is of the nature of world experience must be due to ajnanam and so is mere appearance. A real thing cannot be removed through jnanam.

CHAPTER IV

Worldly activities of Jnanis :

There is the following objection : Following the realisation of Truth, the world-perception gets destroyed. Therefore worldly activities depending upon world-perception must not be there. If it is there, it means the world-perception has not been destroyed. From the manner in which the nature of men of wisdom has been described in the Gita, it appears that they perform worldly activities. So, even as it is for ignorant men, for men of wisdom also, the world is real. In the following verses of the fourth chapter,

गतसङ्गस्य मुक्तस्य ज्ञानावस्थितचेतसः ।

यज्ञायाचरतः कर्म समग्रं प्रविलीयते ॥

ब्रह्मार्पणं ब्रह्महविर्ब्रह्माग्नौ ब्रह्मणा हुतम् ।

ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्मसमाधिना ॥

(4-23,24)

It is made clear, that jnanis perform Karma, as a form of devotion to God and that karma, in view of the contemplation of Brahman in all and the consequent sublation of the causal factors, does not yield fruit, and so it leads to the conclusion that jnanis also, like ignorant men, perform karma.

From this also it is clear that the world-perception exists for the jnanis. In the following verse:

कर्मणैव हि संसिद्धिमास्थिता जनकादयः ।

लोकसंग्रहमेवापि संपश्यन् कर्तुमर्हसि ॥

(3-20)

[Men like Janaka attained liberation along with the performance of karma. So, even if you are a jnani, for the sake of worldly welfare (logasangraha) it behoves you to perform activity.] The Lord has stated that jnanis perform activity so that ignorant men may not deteriorate. From this also, it becomes manifest that jnanis have world perception.

The objection may be replied to in the following manner: Though from the above, it becomes clear that world perception and consequent worldly activity exist for the jnanis, it cannot be stated that the world is real for them. *Jnanam negates only the reality (satyata) of the world. But the worldly activity is not dependent on the reality of the world. Even the world appearance is*

sufficeint for activity. That appearance which activity needs (for its sustenance) is not annulled by jnanam. A man who has understood that a particular lotus flower is made up of paper may, just like a man ignorant of it, refer to it as 'this is a lotus flower'. The elephant made of wood will be referred to as elephant even by the man who knows it to be wood. So even the jnani, who knows that the world is unreal and it is only Paramatma that exists as world, may not refer to the world as Paramatma, but call it as only world as the ignorant men do. The man who arranges the dolls in the gallery, though he knows them to be either clay or wood, places the calf only by the side of the cow. Knowing that the tiger eats the cow, he will place the tiger and cow in different places. So even in respect of false things, an order can be adhered to. Therefore, even if a jnani knows the world to be only Paramatma, in conformity with his past behaviour, he will perform the worldly activity in a proper manner.

That body, through which jnanam is attained, is not destroyed by it. The arrow that has left the bow, even if there is no separate effort, will go as long as its speed can carry it. Even if there is no oil in the lamp, the wick will keep burning as long as it is there and then only it will die out. Thus the body will be there as long as there is prarabdha (past karma that has begun to fructify) and then only it will die. As long as there is body, the perception of the world will remain. As long as there is

perception, worldly activity caused by it will also exist. But their activity will not be similar to that of the ignorant man. Because ignorant men regard the world as real, likes and dislikes arise for them. *As the jnanis do not take the world to be real, likes and dislikes do not arise for them.*

Orderly activity proceeds even in regard to puppet-shows and dramas. It has been said that, as long as there is a body brought into being by prarabdha, the activity associated with it will be there, and if so it might be said that in as much as the Lord's body is not brought into being by prarabdha, world perception should not be there for Him, and that He instructed Arjuna should also be false. This doubt does not arise for a jnani. For, he sees everything as Brahman. For the ignorant man also, the doubt cannot arise, for, until the realisation of the Paramatma, the substrate of the universe, everything looks as real. So it is possible to maintain that even as the Lord's activity is real only for the ignorant, the jnani's activity is also real for the ignorant only. But the reason for explaining it through prarabdha, is that by some means the ignorant man's mind must be turned towards the substrate (the Paramatma). Sri Bhagavadpada has stated:

तिष्ठन्ययं कथं देह इति शङ्कावतो जडान् ।

बाह्यदृष्ट्या समाधातुं प्रारब्धं वदति श्रुतिः ॥

In order to meet the doubt of people at their level as to how, with the rise of jnanam, it is possible to remain with the body, the scripture offers the explanation "through prarabdha".

5) World is fraught with misery :

The individual abides in his natural state during sleep and when world perception arises during the waking state, propelled by latent tendencies, he begins to participate in worldly activities through the mind and the senses. After attending to the worldly activities fraught with misery, he again returns to the natural state during sleep. Again propelled by another set of tendencies, he engages himself in the painful activity and tries to attain back the natural state. After abiding in that state for a second, he is again pushed out of it. Like the ant repeatedly struggling in water to reach the shore after being pushed into it by the boy everytime, the man suffers on account of world perception. This fact is realised by one and all. Sri Bhagavadpada has stated.

न हि द्वैते मुखस्य गन्धमात्रमप्यस्ति ।

[In duality there is not even a particle of happiness] Therefore, in order to remain stabilised in the natural state which man longs for, he must approach a guru (preceptor), attain realisation of the non-dual Self, and thus destroy the duality in its entirety. Instead of doing

this, no purpose is served by raising needless controversies.

6) Charvakas who attribute falsity and absence of a governing principle behind the world are not advaitins :

It might be asked if the world, in the Lord's view, is unreal (asat), why should He state in the following verse that those who say that the world is unreal are demonic in nature.

असत्यमप्रतिष्ठं ते जगदाहुरनीश्वरम् ।

अपरस्तरसंभूतं किमन्यत् कामहैतुकम् ॥

(16-8)

[This world is unreal (asat). It has no base like virtue and sin. There is no God. The world is created by the union of men and women out of lust—thus the men of demonic nature say.]

The reply is, that this verse refers to Charvakas who regard the body as self and not those who have known the Self. Individual souls (jivas) who are doers and enjoyers, God who gives the fruits according to the nature of karmas of the individuals, and the world which is of the nature of the result of karma—all these three, and also the five consequent distinctions between 1) jiva and Iswara 2) Iswara and jagat 3) jiva and jagat 4) one jiva and another 5) one object and another, are mere superimpositions on the Paramatma, who is sat, chit and

anandam and who is the Kshetrajna. *The superimposition (kalpitham) can be dispelled only through knowledge of the substrate. But only through the aid of superimposition the substrate can be perceived.*

The man of the world driven by natural desire pursues the kind of worldly activity which pleases him. He comes to understand after some time by personal experience that the activity is not producing good results. Thereafter he proceeds to perform the acts prescribed in scriptures. He entertains the thought "This world, which is the result of virtue and sin of the past, has been given by the Lord. Therefore one should perform the acts as prescribed in the scriptures." Then he finds out that the world, which is the result of past deeds, is itself fraught with misery and so without desiring any fruit, by taking refuge in the Lord, he adores Him through karmas and devotion. It is this man, who adores the Lord, and goes through the help of the superimposition (kalpitham) very near the substrate (Paramatma). Then, with the help of the light shown by the scriptures and the preceptor, when he correctly wants to understand the substrate, he will find only the Kshetrajna, who is the Paramatma and not the three categories, and the consequent (five) distinctions mentioned above. *Until the knowledge of the substrate dawns, the superimposed shines as real on the strength of the reality lent to it by the substrate.* So, for the knower of the Self, initially the distinctions

between the world, the jiva and the Lord are real, and only after knowledge has been attained on the strength of these, all that is other than Paramatma becomes asat (false). *Only because of the conviction of the jnani that every thing is false, the attachment to the world, the notions of 'I' and 'mine', and likes and dislikes leave him.* The Lord has clearly mentioned this while dealing with the attributes of a jnani.

The Charvakas, who also declare the jiva, the Lord and the world to be unreal are not men who possess knowledge of the Self. "All have come into existence by virtue of mutual creation through lust. There is nothing which can be said to be dependent on virtue or sin. There is also no God to award the result of virtue and sin" - it is in this belief that they engage themselves in worldly activity, without any sense of restraint, without consideration for sinful acts like causing injury to another and with the notions "I" and "mine".

If the meaning of verses beginning from "By holding this view"

एतां दृष्टि मवष्टभ्य (16-9)"

is reflected upon, it will be clear that their statement that the world is false is only verbal. What they mean is that the world did not exist before and will not exist hereafter, *but they do not mean that the world does not exist now.*

The Lord has figuratively described the world i. e. samsara as the aswattha vriksha (peepul tree) in the fifteenth chapter. In that description he has shown distinctively jiva, world and the Lord. In the third verse of the same chapter, He has said that the world is false in the following way ; "If the world is properly looked at, the form mentioned already is not seen. There is only Paramatma. This world is of the type which is seen (now) and not seen (after sometime) (drishtanashta svabava)". In several places in the Gita, the Lord has described that the world is false. Therefore the verses beginning with the word "unreal" (16-8) refers only to the Charvakas.

7. Jnanis and performance of karmas :

Among the jnanis some will be performing karmas for the sake of worldly welfare (loka sangraha). Some will renounce all karmas and will not do anything themselves or cause others to do, and remain happy. Some will perform only such activity as seeking alms for the sustenance of the body. Their activity will vary according to the nature of their prarabdha. There is no need to stipulate "Jnanis should ever be in a quiet frame of mind. Or else, they should perform karmas. If not, they incur sin."

निराशीर्यतचित्तात्मा त्यक्तसर्वपरिग्रहः

शारीरं केवलं कर्म कुर्वन् नाप्नोति किल्बिषम् ॥ (4-21)

[Without desiring anything and without keeping anything for himself, he who keeps his mind in restraint does not incur any sin by performing that much activity that is required for the maintenance of the body]

The above verse makes this point clear. *Further no one can say that the attributes and conduct of a jnani should conform to a particular pattern. He who has the real aspiration to know will recognise a jnani*

8) Only the sannyasi is chiefly eligible for jnanam.

Jnanam is attained by approaching a knower of the Truth (Thathwadarsi) and pursuing enquiry into the Truth. This fact has been made clear in verse 34 of fourth chapter (Page 38). The Lord has shown that only a sannyasi is chiefly eligible for jnanam. This will be apparent from a perusal of verse 37 to 44 in the sixth chapter. In this context, Arjuna has asked, "He, who abandoning karma yoga, pursues jnana yoga but does not attain realisation, becomes lost to both the paths. Does he reach any miserable state, on death?". The Lord has replied that he would not attain any miserable state:

आरुक्षोर्मुनिर्योगं कर्म कारणमुच्यते ।

योगारूढस्य तस्यैव शमः कारणमुच्यते ।

(6-3)

(Karma is the means to one who wants to practise Dhyanyoga. For one who has attained Dhyanyoga, renunciation of all karmas is the means for Liberation).

In the above verse of the sixth chapter the Lord has stated that for one who wants to attain jnanayoga, Karma is the means and for the same man, when he has begun to pursue Dhyana yoga¹¹, withdrawal from all Karmas is what is needed for the attainment of realisation. From this also, it is clear that only for the sanyasi jnanam is easily attainable.

9) The purport of the statement that karmayoga is superior to karma sannyasa (renunciation of karma).

It is said in the Gita that karma yoga is superior to karma sannyasa (5-2). But the karma sannyasa referred to is not vividhisha sannyasa (sannyasa taken for the purpose of acquisition of jnanam). Vividhisha sannyasa has been mentioned as a result (consummation) of karma yoga. This fact is clear from the following verse.

संन्यासस्तु महाबाहो दुःखमाप्नुमयोगतः ।

योगयुक्तो मुनिर्ब्रह्म न चिरेणाधिगच्छति ॥ (5-6)

Sannyasa cannot be attained except through performance of karma yoga. Through the performance of karma yoga, a man quickly attains sannyasa. Vividhisha sannyasa is one that is renunciation of both karma and the fruit of it; karma sannyasa is one which is renunciation of karma, while there is desire for its fruit. Karma yoga is one which is renunciation of the fruit of karma but the

performance of karma continues. The Lord's view is that in relation to renunciation of karma without renunciation of the desire for fruit, renunciation or desire for fruit and performance of karma along with¹⁰ It is superior, It is in this sense, that the Lord has spoken the following two verses.

कर्मेन्द्रियाणि संयम्य य आस्ते मनसा स्मरन् ।

इन्द्रियार्थान्विमूढात्मा मिथ्याचारः स उच्यते ॥ (3-6)

(That man, who controls his external senses but keeps dwelling on their objects through the mind is of deceptive nature).

दुःखमित्येव यत्कर्म कायक्लेशभयात्त्यजेत् ।

स कृत्वा राजसं त्यागं नैव त्यागफलं लभेत् ॥ (18-8)

[A man who renounces karma for the reason that it is fraught with pain and out of fear of bodily exertion makes rajasic tyaga (sacrifice) and does not attain the fruit of true tyaga i.e, Liberation.]

सर्वारम्भ परित्यागी ।

(14-25)

10) Why was Arjuna instructed in the battle-field? The Gita has been instructed by the Lord to Arjuna

on the eve of the commencement of the fight in the battle-field, It is because, only then, Arjuna in a helpless condition will take refuge in the Lord, as a grief-stricken man. Only when the mind (of earth) is deeply tilled by piercing agony and watered by viveka (discrimination), the seed of vijñanam (knowledge) sown by the preceptor will grow well and yield fruit. Although Arjuna's mind possessed discrimination (viveka) before, it was not tilled deeply by agonising sorrow. Only at the commencement of battle, his mind was filled with sorrow and caught in a helpless circumstance and, combined as it was then with the water of viveka, already present, the Lord considered it as an appropriate moment and instructed the Gita.

11) Although Arjuna was eligible only for performance of karma, it is not the Lord's view that all should perform karma.

The Gita discourse was commenced because Arjuna had declared that he would not fight. At the conclusion of the Gita Arjuna did only fight. In the course of the discourse, the Lord has stated in several places that Arjuna, in conformity with svakarma (one's duty) should fight. Therefore some persons think that the Lord's view is that the man in bondage (baddha), the liberated man (Muktha) and the aspirant for jñanam (Mumukshu) should all perform karma only. This opinion is not correct.

The Lord has clearly stated in several places in the Gita that the notions of "I" and "mine" on which performance of karma depends are not possessed by the jnani. Therefore the jnani gets liberated. How can the liberated man who does not possess the notions of "I" and "mine" perform karma? That is why the Lord has in respect of the liberated man stated:

तस्य कार्यं न विद्यते ।

(3-17)

[There is no karma to be done by him.]

सर्वारम्भपरित्यागी ।

(14-25)

[(The man who has renounced all action].

The aspirant for jnanam also, it has already been stated, should pursue sravanam (study of scripture) only after taking vividhisha sannyasa. Therefore only he, who is the man in bondage, belonging to the remaining category, must perform karma for the sake of mental purity. The Lord took Arjuna to be eligible for performance of karma yoga. In verse 38 of the fourth chapter he told Arjuna "you are not now eligible for jnana yoga. Do thou perform karma yoga. After becoming mentally purified by it, in due time you will be eligible for Jnana yoga and then you will attain jnanam. In the 18th chapter He has also shown by the following verse that Arjuna is eligible only for the performance of karma.

यदहंकारमाश्रित्य न योत्स्य इति मन्यसे ।

मिथ्यैष व्यवसायस्ते प्रकृतिस्त्वां नियोक्ष्यति ॥ (18-59)

[If, out of egoistic feelings, you resolve "I will not fight", that will be only a false decision. The nature of prakriti (as a kshatriya) will impell you to fight.]

CHAPTER V

1) The essence of the entire Gita has been stated by the Lord in the verses from 14 to the end of the 18th chapter. It is this essence that has been expounded at length in the Gita.

2) There are four different castes (viz) Brahmana Kshatriya, Vaisya and Sudra. Karmas (duties) have been prescribed for men in accordance with them. Each one must perform his svakarma (one's own duty). He must not perform another man's duties. By the performance of each one's karma the Lord is adored and purity of mind is attained. After the mind becomes purified, one renounces karma, and through practice of sravanam etc. steadiness jnanam is attained. One who is stabilised in jnanam renounces the "I" and "mine" notions and ever remaining as Self becomes Brahman. This is the gist of the Gita.

2) Detailed Explanation.

Division of Karmas according to castes :

There are the castes called Brahmana, Kshatriya, Vaisya and Sudra. These attributes pertain to the gross

body. In accordance with the jiva's punyam (virtue) and papam (sin) associated with the prarabdha (karmas that have begun to fructify), gross body along with the attributes of the particular caste is bestowed by Iswara, who is the dispenser of the fruits of karmas. This body, besides serving as the abode for enjoyment (of pleasures and pain), is also the means for doing righteous or sinful deeds. In the mind of brahmanas sattvam will be preponderant and rajas will be in smaller proportion. In the mind of vaisyas rajas will be preponderant and tamas will be in small proportion. In the mind of sudras, tamas will be preponderant and rajas will be in small proportion. Iswara has associated karmas in accordance with the attributes.

This idea is clear from the following verses.

चातुर्वर्ण्यं मया सृष्टं गुणकर्मविभागशः । (4-13)

[On the basis of the respective gunas and karmas, four castes were created by Me.]

ब्राह्मणक्षत्रियविशां शूद्राणां च परंतप ।
कर्माणि प्रविभक्तानि स्वभावप्रभवैर्गुणैः ॥ (18-41)

[Oh Arjuna ! karmas have been allotted for brahmanas kshatriyas, Vaisyas and sudras in accordance with the gunas constituting their nature.]

In as much as the Lord has stated मया सृष्टम् (" was created by Me") in the first verse, which means that He has Himself created the castes and has stated in the succeeding verse that the castes brahmana, kshatriya, vaisya and sudra were there even prior to the division of karmas as is indicated by the use of the sixth case in the words:

ब्राह्मणक्षत्रियविशां सूद्राणां च ।

Of brahmanas, kshatriyas, vaisya and sudras it is established that the very birth decides the nature of caste and the opinion that caste depends on the nature of karma each one chooses to do, is not at all Lord's view. The statement,

जन्मना जायते सूद्रः कर्मणा जायते द्विजः ।

"By birth he is a sudra : he becomes the twice-born through karma" only gives the meaning that prior to upanayana (ceremony of wearing holy thread) brahmanas kshatriyas, and vaisyas are not eligible for performing their karmas ; they have to be just like sudras and only after wearing the holy thread, they are eligible for performing their respective karmas. The bird is called as *dvija* twice born. Initially there is a birth in the form of egg and there is a second birth in the form of bird after incubation and that is why it is called twice-born. While

in the condition of eggs the distinctive nature of the birds does not manifest. All birds in the condition of eggs remain only in a fluid form. After the process of incubation, because of its influence, there comes out the bird and then there is distinction between the birds. Thus prior to the purifying ceremony of upanayanam, the persons belonging to the (other) three castes were uniform in that they did not have any karmas to do like sudras, but subsequent to upanayanam, mutual distinction arises and they have to perform karmas appropriate to each. *As the Lord has used in several places in the Gita words like svadharma (one's karma) and para-dharma (other's karma) there is no justification for thinking that caste depends on karma.* Further words like syadharma and paradharma will cease to have any meaning.

3) Difference in Karma does not entail difference in result;

Although there is difference in the karma of the four castes, there is no difference in the fruit (result) thereof. That the same worldly - good (abhyudhaya) which a brahmana, with desire for fruit, attains by performance of his karma, the persons of the other three castes also attain by performance of their respective karmas with desire for fruit. That eternal good (nisreyas-Liberation), which brahmanas attain in due course through performance of their karmas without desiring the fruit and as a form of worship of the Lord, is attained in due time by people of

the other three castes also, if they do their respective karmas without desire for fruit and as a form of devotion.

4) All aspirants for Liberation are eligible for jnanam.

Everyone who aspires for Liberation is eligible for jnanam which is the means thereof. It has been stated in the line,

स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः । (18-46)

(Man attains purity of mind through worship of the Lord by performance of his karma)

This makes it clear that although there is difference in karma, there is no difference in the result thereof.

मां हि पार्थ व्यपाश्रित्य येऽपि स्युः पापयोनयः ।

स्त्रियो वैश्यास्तथा सूद्रास्तेऽपि यान्ति परां गतिम् ॥

(9-32)

(Those who take refuge in Me—even if they are women, vaisyas and sudras attain the supreme state.)

As in this above verse it has been stated that women, vaisyas and sudras attain the supreme state through jnanam, it is established that everyone is eligible for jnanam and for the attainment of liberation, the result thereof. As

it is thus established that there is no difference in the result (of various karmas), it can be said that the sastras are not partial (to any particular group).

A physician gives different medicines to different patients. He also informs them how the medicines should be taken. If every one takes his medicines in the prescribed manner, the disease gets cured. The result of healthiness, which is a consequence of the treatment of disease is the same to all. If a person takes another man's medicine not only may the disease not get cured but his own health may get endangered. In the same way, the Lord has stated; "The persons of respective castes, even if they imperfectly observe their caste dharmas or practise them in lesser measure, attain only good. The performance of another man's dharmas can only cause harm."

नेहाभिक्रमनः शोऽस्ति प्रत्यवायो न विद्यते ।

स्वल्पमप्यस्य धर्मस्य त्रायते महतो भयात् ॥ (2-40)

[If one performs one's karmas, the performance does not go in vain. There is no blemish also (on account of incompleteness). If this karma yoga is practised even in a small measure, one is saved from the great danger of samsara].

श्रेयान्स्वधर्मो विगुणः परधर्मात् स्वनुष्ठितात् ।

स्वधर्मे निधनं श्रेयः परधर्मो भयावहः ॥ (3-35)

[Imperfect performance of one's dharma, is superior to the perfect performance of another's dharma instead of living, through the performance of another's dharma. dying in the process of performing one's dharma is superior. For, performance of another's dharma can cause great hardships like hell].

स्वभावनियतं कर्म कुर्वन्नाप्नोति किल्बिषम् ॥ (18-47)

[By the performance of karmas appropriate to one's nature, no sin is incurred].

If these verses are reflected upon, the ideas stated above will become clear.

5) Superiority and inferiority do not depend on caste :

In relation to a brahmana who has swerved from his svadharma, the sudra who performs his svadharma perfectly is certainly greater. In relation to an ignorant brahmana, a sudra who is a jnani is certainly greater. Where it has been mentioned in the sastras that the people of the other three castes must revere a brahmana, only the brahmana of perfect conduct must be taken as referred to. *And so, it is perfect conduct that contributes to the superiority of a brahmana, and not his birth (in a particular caste).*

A man who has some inferiority cannot help revealing his inferior condition to the man who elevates him from that condition. The man who comes out to elevate will also show sympathy towards the man who thus reveals his submissive nature. If a man working in the sugarcane farm is ordered "Hey ! Noseless man ! give me a sugar-cane stick", he will angrily reply "no". If he is asked in a humble tone, "Brother, I am tired. If you give me one sugar-cane stick, you will gain merit" he will certainly give. Therefore the one who can confer the good, expects from the man who seeks it, a humble attitude. A poor brahmana unable to maintain his family seeks the support of a rich man and keeps attending to the work he is asked to do. The rich man also keeps rendering assistance to the brahmana. That same poor brahmana, after some time, entrusts the maintenance of his home to his son, becomes dispassionate, takes on the order of sanyasa and obtaining a sadguru, practises sra-vanam (study of vedanta). He, who once regarded the richman to be superior to him, will now take the same richman to be a child playing in dirt. That rich man also does not regard the sannyasi, as his servant but invites him to his home after rendering obeisance to him, in the thought, "This is a great man. If he takes biksha (food) in our home, we will attain great merit". The poor brahmana was inferior in condition before. But now the richman is inferior in condition and his need is fulfilled by this poor sannyasi. He, who because of need, was in inferior condition has become superior, elter the need has

been overcome. Therefore the one in need is in inferior state. The one who can fulfill the need is in superior state. None is capable of rectifying the superior and inferior conditions brought about by aforesaid circumstance. Even in these days, when caste prejudices rule, a person in need unmindful of the caste, serves the man, who can fulfill his need, by taking him to be a Lord.

In former times, to men of other castes who understood the worldly pleasures to be full of misery, but could not obtain hold in anything greater, brahmanas showed a goal and instructed them in the discipline of withdrawal from life (nivritti) as the means to it. For only this reason men of other castes regarded brahmanas as superior. This, was not on account of the consideration of caste. Therefore the books which contain praise of brahmanas are not partial in anyway to them.

6) All scriptures (sastras) inculcate 'withdrawal' (nivritti) :

Sruti (vedas), smriti (works of seers), Ithihasas (histories of great heroes), puranas (legends) and other works instruct only nivritti (withdrawal from life). For those who are engaged in pravritti (pursuit of material good) on account of desires, those books are not worthy of attention or condemnation nor they need be considered as authoritative. Bhagavat Gita is one of those above mentioned books. It has been regarded as an important work among authoritative books by the believers ; In this

Gita the Lord has criticised the "abhyudhaya" (material good) which is the result of pravritti (worldly pursuit)

ते तं भुक्त्वा स्वर्गलोकं विशालं क्षीणे पुण्ये मर्त्यलोकं विशन्ति ।
एवं त्रयीधर्ममनुप्रपन्ना गतागतं कामकामा लभन्ते ॥ (9-21)

[After enjoying the vast celestial world, they return to the world of mortality when their punyam has been exhausted. Thus they who perform vedic karmas, out of longing for pleasures, are constantly going to and coming from (the other world)]

In this verse, the Lord has stated that those who desire adhyudhaya (material good) are successively going through births and deaths. Apart from saying that those who desire material good are ignorant men, the Lord has also stated that they will not develop inclination towards either jnanam which is the means to Nisreyas (eternal good) or karma yoga which is the means to Jnanam. This idea will be apparent from the study of the following verses.

यामिमां पुष्पितां वाचं प्रवदन्त्यविपश्चितः ।

वेदवादरताः पार्थ नान्यदस्तीतिवादिनः ॥

कामात्मानः स्वर्गपरा जन्मकर्मफलप्रदाम् ।

क्रियाविशेषबहुलां भोगैश्वर्यगतिं प्रति ॥

भोगैश्वर्यप्रसक्तानां तयाऽपहृतचेतसाम् ।

व्यवसायात्मिका बुद्धिः समाधौ न विधीयते ॥

(2.42, 43, 44)

[Those who are attached to Vedic texts which reveal about svarga and the means therefor, who declare that there is nothing else but karma as the means for the goal of happiness, who are addicted to lust and who think that svarga is the highest good, are ignorant men. These men's hearts have been lured away by the vedic text which is like a tree with flowers (which are beautiful only to look at) and which present in seemingly attractive language, descriptions about karmas which take one to svarga, which necessarily contribute to rebirth as the result, which are full of varied details and which extol the pleasures of sense-objects and wealth. In their minds which are attached to the pleasures of objects and wealth, no serious intention to practise jnanam or karma yoga, which the means to it, arises.]

त्रैगुण्यविषया वेदा निस्त्रैगुण्यो भवार्जुन ।

निर्द्वन्द्वो नित्यसत्त्वस्थो निर्योगक्षेम आत्मवान् ॥ (2-45)

[Vedas teach about samsara pervaded by the gunas to the ignorant man. Do not thou set your heart on them. Bereft of attachment to dvandvas (opposites like pleasure and pain) and abiding ever in sattvic attribute, do not be concerned with yoga (attaining something new) and kshema (protecting the attained) and be firmly rooted in your nature.]

In this verse, the Lord has asked Arjuna to ignore the vedic portions which extol the abhyudhaya (material

good) and has also told him that he need not entertain desire for material good. The question may arise that the above verse is in conflict with the views stated earlier that vedas inculcate only nivritti. The reply is that those men, who are pursuing wordly activity for the sake of material good, have been sought to be turned away from it, and to make them evince interest in vedic karmas, pleasures in the celestial worlds have been promised as the results of these karmas. The intention of the vedas is that if they would be interested in vedic karmas on account of the desire for pleasures, in due time, they could be turned away from them towards the path of nivritti. This is similar to a mother holding out jaggery to a child in order to make him take the medicine.

The fact that the pleasures of the higher worlds are as transient as the pleasures of the earth has been pointed out by the Lord in the line

क्षीणे पुण्ये मर्त्यलोकं विशन्ति ।

At the beginnnig, in the main text, at the end and in other relevant contexts of the Gita, the Lord has stated that kama (lust) and krodha (anger) are the great enemies and they should be conquered.

त्रिविधं नरकस्येदं द्वारं नाशनमात्मनः ।

कामः क्रोधस्तथा लोभस्तस्मादेतत् त्रयं त्यजेत् ॥ (16-21)

[That which destroys one and serves as entrance to hell in three ways is kama (lust) krodha (anger) and lobha (miserliness). Therefore the three should be discarded].

In addition to saying, in the above verse, that kama, krodha and lobha serve as entrance to hell, He has also told that they are responsible for one's destruction. When senses perceive sense-objects, desire and aversion seek to possess them. One should not get enslaved by them. This idea has been explained in the following verse.

इन्द्रियस्येन्द्रियस्यार्थे रागद्वेषौ व्यवस्थितौ ।

तयोर्न वशमागच्छेत्तौ ह्यस्य परिपन्थिनौ ॥ (3-34)

He who is interested in abhyudhaya (material good) cannot but have the faults of desire and hatred. Further, the Lord has stated that one should not even contemplate sense objects and if one does so, there is surely destruction. These ideas have been stated in the following verses:

ध्यायतो विषयान्पुंसः संगस्तेषूपजायते ।

संगात्संजायते कामः कामात्क्रोधोऽभिजायते ॥

क्रोधाद्भवति संमोहः संमोहात्स्मृतिविभ्रमः ।

स्मृतिभ्रंशाद्बुद्धिनाशो बुद्धिनाशात्प्रणश्यति ॥

(2-62, 63)

The promise of abhyudhaya to Arjuna by Lord in verse 37 of 2nd chapter and verse 33 of 11th chapter is for the purpose of creating enthusiasm in him. Besides condemning abhyudhaya, the Lord has extolled Nisreyas (eternal good), the one who has attained it and the means therefor. The purpose of inducing Arjuna to fight is also only to enable him to attain in course of time, jñanam and through it, Liberation.

7) Conclusion

The Lord's statement "jñanis perform karma for the sake of lokasangraha (worldly welfare). I also do karma for the sake of lokasangraha" is for the purpose that ignorant men may likewise perform karma in a desireless way and attain Liberation through jñanam. *The Karma preached in Gita is one ordained by the vedas and is not any kind of karma taken upon by oneself at will and this idea is clear from the following verses :*

यः शास्त्रविधिमुत्सृज्य वर्तते कामकारतः ।

न स सिद्धिमवाप्नोति न सुखं न परां गतिम् ॥

तस्माच्छास्त्रं प्रमाणं ते कार्याकार्यव्यवस्थितौ ।

ज्ञात्वा शास्त्रविधानोक्तं कर्म कर्तुमिहार्हसि ॥

(16-23, 24)

[He who goes against the sastras and does karma as he pleases will not be eligible for attaining the highest good. He will not attain happiness in this world. Nor

will he attain Svarga or Liberation. Therefore sastras are authority for you to determine which is right and which is wrong. Do thou know what has been taught in the vedas and then proceed to perform them].

The idea that emerges from the Gita is that if a jnani lives amidst people and is adored by them, in order to develop faith in karma in ignorant men, he will perform karma without any attachment. The Lord has not decreed that all jnanis should necessarily perform karma. The statement of wisemen is,

निर्लेगुण्ये पथि विचरतां को विधिः को निषेधः ।

[Where is injunction (vidhi) or prohibition (nisheda) for those who pursue the path that transcends the three attributes (gunas)?]

The Lord has stated in the Gita also, that the jnani, renouncing all actions himself and causing no one else to act, abides happily. This idea is stated in the following verse.

सर्वकर्माणि मनसा संन्यस्यास्ते सुखं वशी ।

नवद्वारे पुरे देही नैव कुर्वन्नकारयन् ॥

(5-13)

[The jnani who has controlled the senses renouncing all actions through discriminating knowledge, happily remains in this body, which is like a fort with nine entrances, without doing anything himself, or causing others to do anything.]

Hence to say that the Gita preaches performance of karma and that too worldly activity, is too daring an exercise. At the end of the Gita, the Lord has stated that "he knows Me truly through Bhakthi (devotion)" That Bhakthi is the fourth kind of Bhakthi (Gita 7-16) which is of the nature of jnanam, ¹² (jnana lakshana Bhakthi). Therefore it is the considered view of wisemen that the purport of the Gita lies in jnanam only.

Where there is Krishna, the Lord of yogas ;

Where there is Partha, the wielder of the bow ;

There is glory, victory and bounty too ;

There reigns justice perfect, is my view.

OM TAT SAT

— — —

Select Passages from Sri Sankara's Commentary on the Gita.

1. It is the two fold Vedic instruction of pursuit of worldly good (pravritti) and withdrawal therefrom (nivritti) that maintains order in the universe. (Introduction.)

द्विविधो हि वेदोक्तो धर्मः प्रवृत्तिलक्षणो निवृत्तिलक्षणश्च
जगतः स्थितिकारणम् ।

2. Though the path of karmawhich, as a means of attaining worldly prosperity, is enjoined on the several castes and religious orders, leads one to the region of the Devas and the like, still, when practised in a spirit of complete devotion to the Lord and without regard to the results, it conduces to the purity of the mind (sattva-suddhi). The man whose mind is pure, is competent to seek knowledge, and get established in knowledge and thus (indirectly) the path of karma serves as a means to the Supreme Bliss. (Introduction)

अभ्युदयार्थोऽपि यः प्रवृत्तिलक्षणो धर्मो वर्णानाश्रमां-
श्चोद्दिश्य विहितः, स च देवादिस्थानप्राप्तिहेतुरपिसम्,
ईश्वरार्पणबुद्ध्या अनुष्ठीयमानः सत्त्वशुद्धये भवति फलाभिस-
न्धिवर्जितः । शुद्धसत्त्वस्य च ज्ञाननिष्ठायोग्यताप्राप्तिद्वारेण
ज्ञानोत्पत्तिहेतुत्वेन च निश्चेयसहेतुत्वमपि प्रतिपद्यते ।

3. Only when the Self, the knower (pramata), is experienced as a self-existent Principle, then is possible a search for proper means of knowledge, on the part of the knower, with a view to obtain right knowledge. In fact, without determining the self-'I am thus'-none seeks to determine the knowable objects. Indeed the Self is not unknown (aprasiddha) to anybody. And the Scripture (Sastra), which is the final authority, obtains its authoritativeness regarding the Self, as serving only to eliminate the adhyaropa or superimposition (on the Self) of the attributes alien to Him, but not as revealing what is unknown. (2-18)

सिद्धे हि आत्मनि प्रमातरि प्रमित्तोः प्रमाणान्वेषणा भवति । न हि पूर्वं 'इत्थं अहं' इति आत्मानं अप्रमाय पश्चात् प्रमेयपरिच्छेदाय प्रवर्तते । न हि आत्मा नाम कस्यचित् अप्रसिद्धो भवति । शास्त्रं तु अन्त्यं प्रमाणं अतद्धर्मधारोपण-मात्रनिवर्तकत्वेन प्रमाणत्वं आत्मनि प्रतिपद्यते, न तु अज्ञातार्थं ज्ञापकत्वेन ।

4. From this assertion of impossibility of action in the case of an enlightened man, the conclusion of the Lord is evident, that those acts which are ordained by the scripture are enjoined for the unenlightened (only) (2-21).

विदुषः कर्मासंभववचनात् यानि कर्माणि शास्त्रेण विधीयन्ते तानि अविदुषो विहितानि इति भगवतो निश्चयोऽवगम्यते ।

5. The conclusion of the Gita and all the Upanishads is this, that Moksha can be obtained by Knowledge alone (kevala jnanam) (unaided by action) (3-1)

केवलादेव ज्ञानात् मोक्षः इत्येषोऽर्थः निश्चितः गीतासु सर्वोपनिषत्सु च ।

6. Certainly there is no attaining of an end except by some means. Pursuit of action is the means of attaining freedom from actions (naishkarmyasiddhi) i.e. abidance in Knowledge (jnanayoga) as taught in the sruti as well as here. (3-4)

न हि उपायमन्तरेण उपेयप्राप्तिः अस्ति । कर्मयोगोपायत्वं च नैष्कर्म्यलक्षणस्य ज्ञानयोगस्य, श्रुतौ इह च प्रतिपादनात् ।

7. Since the Sankhyas have been distinguished from the Yogins, the Karma-Yoga (path of action) is indeed meant for the ignorant only, not for the wise. As for the wise (Sankhyas) who are not affected by gunas and (so) are devoid of any movement whatever, the Karma Yoga is ruled out (3-5)

सांख्यानां पृथक्करणात् अज्ञानामेव हि कर्मयोगः, न ज्ञानिनाम् । ज्ञानिनां तु गुणैरचाल्यमानानां स्वतः चलनाभावात् कर्मयोगो न उपपद्यते ।

8. He who would follow the Sastra should, at the very beginning not come under the sway of desire and

aversion. For, what we speak of as the nature (prakṛiti) of a person involves him in its course only through desire and aversion. He then neglects his own duties and sets about doing those of others. When, on the other hand, a person restrains these feelings by the contemplation of the opposite, then he is fit for pursuing the instruction of the Sastra. He is no longer subject to prakṛiti. Wherefore, let none come under the sway of these two ; because they are his impediments, creators of obstacles, in his progress towards the good, like thieves on the road. (3-34)

शास्त्रार्थे प्रवृत्तः पूर्वमेव रागद्वेषयोः वशं नागच्छेत् । या हि पुरुषस्य प्रकृतिः सा रागद्वेषपुरस्सरैव स्वकार्ये पुरुषं प्रवर्तयति । तदा स्वधर्मपरित्यागः परधर्मानुष्ठानं च भवति । यदा पुनः रागद्वेषौ तत्प्रतिपक्षेण नियमयति तदा शास्त्रदृष्टिः एव पुरुषः भवति, न प्रकृतिवशः । तस्मात् तयोः रागद्वेषयोः वशं न आगच्छेत् यतः तौ हि, अस्य पुरुषस्य, परिपन्थिनौ श्रेयोमार्गस्य विघ्नकर्तारौ तत्करौ इव पथि ॥

9. The action of a seer is really no action for he has attained the Knowledge of the actionless-Self. (4-20)

विदुषा क्रियमाणं कर्म परमार्थतः अकर्मैव, तस्य निष्क्रियात्मदर्शनसंपन्नत्वात् ॥

10. Sannyasa and Karma-yoga, renunciation of actions (Karma Sannyasa) and performance of actions,

both lead to supreme good ie. Moksha. Though by giving rise to Knowledge both lead to Moksha, yet, of the two means of attaining Moksha, Karma-yoga is better than mere Karma Sannyasa (unaccompanied by knowledge). So the Lord has praised Karma-yoga. (5-2)

संन्यासः कर्मणां परित्यागः कर्मयोगश्च तेषां अनुष्ठानं तौ उभौ अपि निश्चयेयसकरो मोक्षं कुर्वति । ज्ञानोत्पत्तिहेतुत्वेन उभौ यद्यपि निश्चयेयसकरो, तथापि तयोस्तु निश्चयेयसहेत्वोः कर्मसंन्यासात् केवलात् कर्मयोगो विशिष्यते इति कर्मयोगं स्तोति ।

11. Karma is an external aid to Dhyana-Yoga ; and a grihastha (householder), on whom action is enjoined, should perform it as long as he is not able to attain to Dhyana-Yoga ; (6-Int)

तत्र ध्यानयोगस्य बहिरङ्गं कर्म इति, यावत् ध्यानयोगारो-
हणासमर्थः तावत् गृहस्थेन अधिकृतेन कर्तव्यम् कर्म ।

12. He is attained by exclusive devotion, which is of the nature of jnanam pertaining to Self. (8-22)

स भक्त्या लभ्यस्तु ज्ञानलक्षणया अनन्यया आत्मविषयया ।

13. For those who have attained to liberation and are firmly established in right knowledge, there is no place to go to or come from. (on separation from body) (8-24)

न हि सद्योमुक्तिभाजां सम्यग्दर्शननिष्ठानां गतिः आगतिर्वा
क्वचित् अस्ति ।

14. As there is only one Divine Being, all-witnessing Spirit, mere Consciousness which is not really connected with any object of experience and there is no other Conscious Principle and so a separate enjoyer, 'what for is this creation ?' such questions and answers are incongruous. As the Sruti also says "Who sees ? Who speaks ? Whence this comes and why this creation ? "(9-10)

ततश्च एकस्य देवस्य सर्वाध्यक्षभूतचैतन्यमात्रस्य परमार्थतः
सर्वभोगानभिसम्बन्धिनः अन्यस्य चेतनान्तरस्य अभावे भोक्तुः
अन्यस्य अभावात् किंनिमित्ता इयं सृष्टिः इत्यत्र प्रस्नप्रतिवचनेऽ
नुपपन्ने, ' को अद्धा वेद क इह प्रवोचत् । कुत आज्ञाता कुत
इयं विसृष्टिः ' इत्यादिमन्त्रवर्णम्यः ।

15. That Prakriti which is comprising of the three gunas transforms itself into all objective forms, such as the bodies (karya), the senses (karana), and sense objects (vishaya) and is combined into various aggregates of the body and the senses, in order to subserve the two aims of Purusha viz., enjoyment and liberation. Such an aggregate is this our body. (13-Int)

प्रकृतिश्च त्रिगुणात्मिका सर्वकार्यकरणविषयाकारेण
परिणतां पुरुषस्य भोगापवर्गार्थकतंव्यतया देहेन्द्रियाद्याकारेण
संहन्यते । सोऽयं सघातः इदं शरीरम् ।

16. Neither avidya nor its effect pertains to Kshetrajna pure and simple. Nor is false knowledge able to affect the real thing. The water of the mirage, for instance, can by no means render the sandy earth wet and miry. So too, avidya can do nothing to Kshetrajna. (13-2)

न क्षेत्रज्ञस्य केवलस्य अविद्या तत्कार्यं च । न च मिथ्याज्ञानं परमार्थवस्तु दूषयितुं समर्थम् । न हि ऊषरदेशं स्नेहेन पङ्क्रीकर्तुं शक्नोति मरीच्युदकम् । तथा अविद्या क्षेत्रज्ञस्य न किञ्चित् कर्तुं शक्नोति ।

17. Though what is caused (in Kshetrajna) by upadhis is illusory, still it is spoken of in the words that 'It has hands and feet everywhere'-as though it were an attribute of the Knowable, only with a view to understand its existence. Accordingly there is the saying of the sampradayavids, of those who know the right traditional method of teaching-which runs as follows : "That which is devoid of world is described by adhyaropa and apavada, (super imposition and negation, attribution and denial.)" (13-13)

उपाधिकृतं मिथ्यारूपमपि अस्तित्वाधिगमाय ज्ञेयधर्मवत् परिकल्प्य उच्यते 'सर्वतः पाणिपादं' इत्यादि । तथा हि संप्रदायविदां वचनं—'अध्यारीपापवादाभ्यां निष्प्रपञ्चं प्रपञ्चयते' इति ।

18. What, then, is this samsara ?

The experiencer of pleasure and pain is Samsara. Purusha as the experiencer of pleasure and pain. is the one undergoing Samsara. (13-20)

कः पुनः अयं संसारो नाम ?

सुखदुःखसंभोगः संसारः । पुरुषस्य सुखदुःखानां संभोक्तृत्वं संसारित्वं इति ।

19. The union between Kshetram and Kshetrajna, between the object and the subject, which are opposed to each other in nature, is of the nature of mutual adhyasa i.e., it consists in confounding them as well as their attributes with each other, owing to the absence of a discrimination between the nature of Kshetram and that of Kshetrajna, as in the case of rope and nacre mistaken for snake and silver. The union of Kshetram and Kshetrajna which is of the nature of adhyasa-which consists in confounding the one with the other-is a sort of illusion (mithyajnana). This illusion vanishes-because of its opposition to the right knowledge-when a man attains to a knowledge of the distinction between Kshetram and Kshetrajna as taught in the sastra, when he is able to separate Kshetrajna from Kshetram like the ishika reed from the munja-grass and realise that Brahman the knowable, which is devoid of all upadhis as described in the words "It is not said to be existent or non-existent"

(Xiii-12), is his own Self, when he is convinced that, like the elephants and palaces projected by a juggler's art or dream objects or a gandharvanagara. 'Kshetram is non-existent and only appears to be existent, As the cause of birth has vanished in the case of such a man, 'Who has known the Purusha and Prakriti along with the attributes in this manner' what is stated as 'the seer is not born again' has been correctly stated. (13-26)

क्षेत्रक्षेत्रज्ञयोः विषयविषयिणोः भिन्नस्वभावयोः इतरेतर-
तद्वर्माध्यासलक्षणः संयोगः क्षेत्रक्षेत्रज्ञस्वरूपविवेकाभाव निबन्धनः,
रज्जुशुक्तिकादीनां तद्विवेकज्ञानाभावात् अध्यारोपित सर्परजतादि
संयोगवत् । सः अयं अध्यासस्वरूपः क्षेत्रक्षेत्रज्ञयोः संयोगः
मिथ्याज्ञानलक्षणः । यथाशास्त्रं क्षेत्रक्षेत्रज्ञलक्षणभेदपरिज्ञानपूर्वकं
प्राक् दर्शितरूपात् क्षेत्रात्, मुञ्जादिव इषीकां, यथोक्तलक्षणं
क्षेत्रज्ञं प्रविभज्य 'न सत्तन्नासदुच्यते' इत्यनेन निरस्तसर्वो-
पाधिविशेषं ज्ञेयं ब्रह्मस्वरूपेण यः पश्यति, क्षेत्रं च मायानिमित्त-
हस्तिहर्म्यादिवत् स्वप्नदृष्टवस्तुवत् गन्धर्वनगरादिवत् "असदेव
सदिव अवभासते" इति एवं निश्चितविज्ञानः यः, तस्य
यथोक्तसम्यग्दर्शनविरोधात् अपगच्छति मिथ्याज्ञानम् । तस्य
जन्महेतोः अपगमात् 'य एवं वेत्ति पुरुषं प्रकृतिं च गुणैस्सह'
इत्यनेन 'विद्वान् भूयः न अभिजायते' (भ. गी. 13-23)
इति यत् उक्तं तत् उपपन्नं उक्तम् ।

20. Because all living beings are dependent on Me for the fruits of (their) actions, and the wisemen for the fruit of knowledge, those who serve Me with Bhakti-Yoga (Devotion) cross beyond the gunas by my Grace, through the attainment of knowledge, and attain liberation (Moksha), how much more so those, who rightly understand the real nature of the Self ? (15-Int)

यस्मात् मदधीनं प्राणिनां कर्मफलं, ज्ञानिनां च ज्ञानफलं,
अतः भक्तियोगेन मां ये सेवन्ते ते मम प्रसादात् ज्ञानप्राप्तिक्रमेण
गुणातीताः मोक्षं गच्छन्ति । किमु वक्तव्यं आत्मनः तत्त्वमेव
सम्यक् विजानन्तः इति ।

21. The divine quality (Daivi Prakriti) leads to liberation from samsara, and those of the asuras and the rakshasas lead to bondage. Accordingly the divine quality will be described with a view to its acceptance, and the other two with a view to their rejection. (16-Int)

तत्र संसारमोक्षाय देवी प्रकृतिः, निबन्धाय आसुरी
राक्षसी च इति, दैव्याः आदानाय प्रदर्शनं क्रियते, इतरयोः
परिवर्जनाय च ।

22. Accordingly, a complete abandonment of all works is possible for him alone who has attained to Right Knowledge, in as much as he sees that action (Kriya) and its accessories (Karaka) and its results (Palam) are all ascribed to the Self by Avidya : but, for the unenlightened

man identifying himself with the body etc., which constitute action, its agent and accessories, complete abandonment of action is not possible. (18-12)

अतः परमार्थदर्शिनः एव अशेषकर्मसंन्यासित्वं सम्भवति, अविद्याऽध्यारोपितत्वात् आत्मनि क्रियाकारकफलानाम् ; न तु अज्ञस्य अधिष्ठानादीनि क्रियाकर्तृकारकाणि आत्मत्वेन पश्यतः अशेषकर्मसंन्यासः सम्भवति ॥

23. Though a man may perform another's duty, abandoning what is considered as his own duty, the duty natural to himself, he is not free from fault; and another's duty brings on fear. (18-48)

सहजस्य कर्मणः स्वधर्माख्यस्य परित्यागेन परधर्मानुष्ठानेऽपि दोषात् नैव मुच्यते; भयावहश्च परधर्मः ।

24. Everywhere, from buddhi down to the physical body, the cause of illusory identification of each with the Self is its carrying a semblance of the Consciousness of the Self; and it is, therefore, unnecessary to ordain directly a knowledge of the Self-What then is to be done? What is necessary is the mere elimination of the superimposed names, forms and the like, of non-self. There is no need to acquire knowledge of the Self. (18-50)

सर्वत्र बुद्ध्यादिदेहान्ते आत्मचैतन्याभासता आत्मभ्रान्ति-कारणं इत्यतश्च आत्मविषयं ज्ञानं न विधातव्यम् । किं तर्हि? - नामरूपवद्वान्ताध्यारोपणनिवृत्तिरेव कार्या, न आत्मचैतन्यविज्ञानं कार्यम् ।

25. Wherefore, it is only a prevention of the perception of the external forms of the world that can lead to a firm grasp of the real nature of the Self. For, the Self is not a thing unknown to anyone at any time ; nor is it a thing to be attained or abandoned or acquired. (18-50)

तस्मात् बाह्याकारभेदबुद्धिनिवृत्तिरेव आत्मस्वरूपावलम्बन कारणम् । न हि आत्मा नाम कस्यचित् कदाचित् अप्रसिद्धः प्राप्यः हेयः उपादेयो वा ।

26. Effort is needed not for attaining the knowledge (of Self) but only for eliminating the sense of self in non-self. (18-50)

ज्ञाने यत्नो न कर्तव्यः, किंतु अनात्मनि आत्मबुद्धि-निवृत्तावेव ।

27. Though the means is mithya or illusory, still it is true, because the purpose served is true, as in the case of the arthavadas or laudatory statements subsidiary to a main injunction. And even in ordinary affairs, when we have to induce a child or an errant boy to drink milk or the like, we tell him that thereby his hair will grow (and thus achieve the purpose). (18-67).

मिथ्यात्वेऽपि उपायस्य उपेयसत्यतया सत्यत्वमेव स्यात् ; यथा अर्थवादानां विधिषेषाणां, लोकेऽपि बालोन्मत्तादीनां पयसादौ पाययितव्ये चूडावर्धनादिवचनम् ”

28, The sense of agency and enjoyership which constitute the evil (of samsara) is not experienced during periods of sleep, samadhi etc. when there is no false identification with the body. Therefore, only the false identification (with the body) constitutes the experience of illusory samsara, and it is not absolutely real. Hence, it is established that through right knowledge this (samsara) gets completely dispelled. (18-67)

न च देहाद्यात्मप्रत्ययभ्रान्तिसन्तानविच्छेदेषु सुषुप्तिसमा-
धानादिषु कर्तृत्वभोक्तृत्वाद्यनर्थः उपलभ्यते । तस्मात्
भ्रान्तिप्रत्ययनिमित्तः एवं अयं संसारभ्रमः, न तु परमार्थः
इति सम्यग्दर्शनात् अत्यन्त एव उपरमः इति सिद्धम् ।

ॐ तत् सत्

